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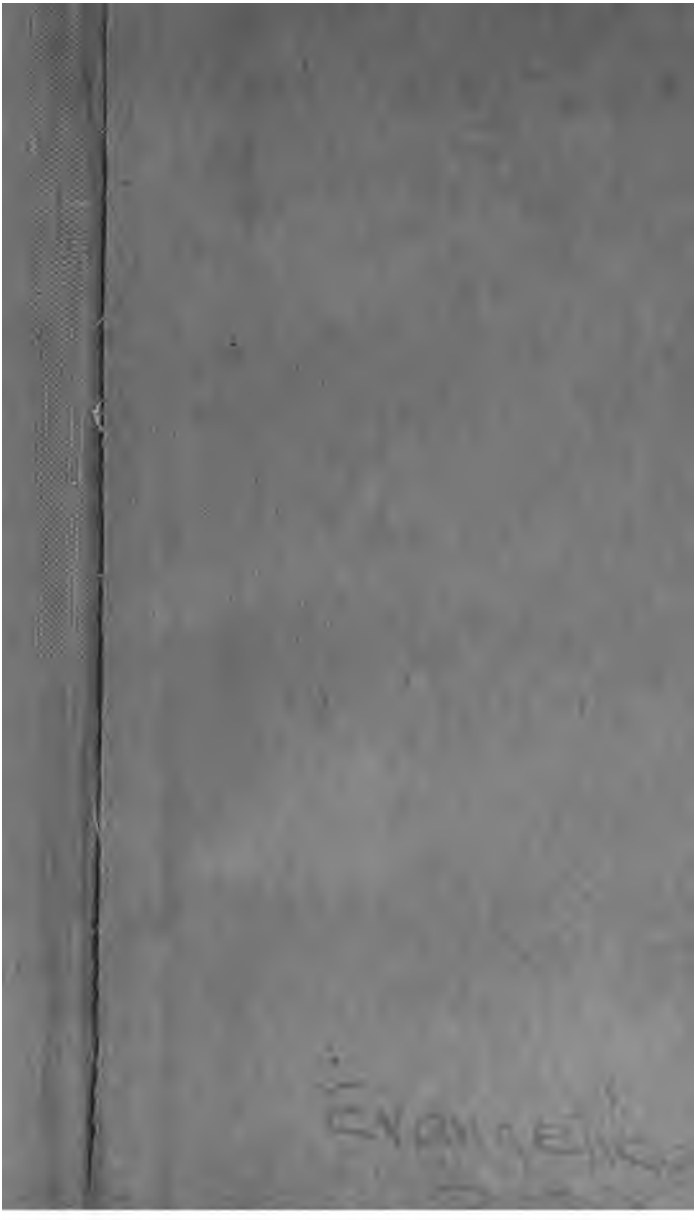


THE

EVANGELICAL WIT

PUBLISHED UNDER THE PATRONA

OF THE

AMERICAN EVANGELICAL TRACT

EDITED BY

JAMES R. WILLSON, A. I

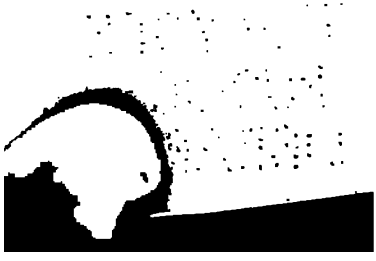
Having, therefore, obtained help of God, I continu
witnessing both to small and great, saying none other
which the Prophets and Moses did say.....*Acts*, xxvi. 2

PUBLISHED MONTHLY.

VOL. I.

PRINTED BY WARD M. GAZLAY
NEWBURGH, N. Y.

1822.



PROSPECTUS.

The general utility of periodical publications is universally confessed. Long and extensive experience in the several departments of human knowledge, has decided in their favour. The public mind, actuated by a laudable curiosity, calls for frequent and swift messengers of intelligence; and the public taste will not be satisfied without the enjoyment of miscellaneous reading, such as papers, magazines, and reviews, are best calculated to furnish.

Every society, whether of charity or science, endeavours to exert its influence, to explain and extend its usefulness, by periodical reports and publications; and there is no party in the state nor section in the church, which does not attempt the use of the press in its own service, as well as for the general good. Men of the very first standing in the ranks of literature have often engaged in providing and supporting works of this description: and especially in our own day are learning, and patience, and zeal, devoted to this kind of writing, in the different parts of the civilized world. This is "the free trade," in the products of mental industry, which, while it makes men of all nations nearer and better acquainted, tends most effectually to equalize intellectual wealth, by the unrestricted distribution of its stores, and rapid exchange of its several commodities. Whatsoever is new, and but just invented or discovered; whatsoever is old, and appreciated or almost forgotton; whatsoever is profitable or supposed to be so; is thus speedily made known to those whom it may most concern: and the passing events, in both the church and the state, are speedily introduced to the acquaintance of every one who takes an interest in them. The result is important and obvious to all. Letters have formed a "public mind" which causes itself to be respected by

of every party. The public fe
ing more acute, the public judg
dent and decided, and the intr
nently seduce, nor the tyrant ef
spirit of the reading commonw
literature alone, does not make
profound scholar, or an able div
edly it never can, yet it tends to
genius, to the cultivation of taste
a sound and skilful judgment; an
the acquisition of general knowl
the community. It reflects, as
fies, as an agent, the public sen

Such an instrument is unq
much abuse. Tracts, magazin
are often employed as vehicle
liberty of the press, like the li
speech, and of action, may be i
And what but the effectual grace
abused by fallen man? Put a pe
malignant, and will he not be ab
the illiberal, and will he not be
the unprincipled, and will he no
hand of the heretic, and will he
at variance with the gospel? T
the press call on the patrons of
vide the remedy: and the fric
of good morals, and of true relig
remedy at hand, not in the dest
in the just arrangement of them
and mistatement of facts are b
than half their evil tendency, v
equal footing, is permitted to sl
is, therefore, a necessity that th
every department, should emp
good cause. They should und
the enemy, how to employ, in
smaller vessels and the lighter t
midst of peace, the banking hou

sary to the accommodation of commerce, nor the retail store to the conveniences of domestic economy, than a Magazine, periodically diffusing religious information, is, to the prosperity of the city of God.

The EVANGELICAL WITNESS, on appearing in the class of periodical writings, claims but an humble station. Of a small size, and at a cheap rate, it proposes usefulness upon principles of rigid economy. It depends upon its truth, solidity, and accuracy, in doctrine and in morals, for its reputation among the religious publications of the United States. Its friends have undertaken its introduction on the literary stage, because they think there is *room* for it in the land, and that there is *need* for such a work as they contemplate. As a rival to none, unless it be in light and in love, its testimony will ever be in accordance with "primitive truth and order," its affections embrace all that are at peace with God, and none, except those who love darkness, have any thing to apprehend from its hostility. The *editor* stands pledged before the world, to make this Magazine, to the best of his ability, correspond with its title—*testifying to all men, both to small and great, none other things than what the prophets and apostles did say, and what competent witnesses have seen and heard.* The doctrines taught shall be none other than those of the Bible, and the events recorded, such as have come to pass. It is required of a witness, *that he be found faithful*, that he state the truth, and nothing but the truth. It is also required that his testimony be full, consistent, pointed, and impartial.

A *full* testimony embraces the whole course in controversy, and brings to light in due detail, the several incidents essential to a correct decision by the judge. The limits of our pages will not admit of long dissertations at any time; for, in each number the matter must be somewhat diversified: but the general plan is the most liberal and comprehensive

No subject in the word of God, o
of God, is excluded absolutely fi
Holding Messiah as the centre of
administrations, and the universe a
he expatiates his glory, we place a
under contribution; and shall not
whole purpose of Jehovah, nor
which *He* has made, or any event
creed, unworthy of *our* notice.
original or selected, as appear co
provement of society, by keepin
check, or by promoting knowledg
liness—whatever, indeed, tends t
of liberty, righteousness, and peac
try, and in the world, will be wel
The reader shall *not be straitened*
ened in his own bowels. Our mout
is enlarged. We will not dilute t
tian charity by the admixture of w
on numbers, names, places, or proj
to all prejudices and sectarianisn
Witness, with the most expanded
discountenance every deviation fr
visible unity of the church of Goc
Holy Scriptures, at the risk of inc
of those who remain attached to
denominations, and especially of
selves "bigots to liberality," and "
tion." The Bible is *the standar*
The Bible prescribes to the churc
her ordinances: and to them we
full testimony.

It is required of a witness that
In order to be comprehensive, it i
be either indiscriminate or contrad
no benevolence in giving currency
trines. *Charity rejoiceth not in ini*
in the truth. True holiness is ever

for all the saints *drink into the same spirit;* and the Christian language, when distinctly heard will be understood and valued throughout the true catholic church. Casting ourselves upon the common Christianity, as witnesses for God, we dare not equivocate. However different the several gifts of grace were, in the days of inspiration, all who received them were members of the same body and placed under the same law to preserve the *oneness* and the usefulness of the whole body. The very prophets were ordered to prophecy according to the *analogy* of faith; for there is, in the communication of divine truth to man, a *proportion** which none, no, not even under pretence of inspiration, is permitted to violate. The sacred writers prescribed this rule for themselves: for the spirit that moved them is never inconsistent. The prophets and the apostles, while giving us, in the Bible, the history, and theory, and practice of the constitution of divine grace, did not so much intend to give us a *new religion*, as to guide us in the belief and the practice of that which the church before possessed; their intention, severally, was to promote the improvement of those among whom they laboured, and unitedly, under the Holy Ghost, to explain and settle by statute law, accessible to all the churches, *that* very religion which was both revealed and believed long before it was written in a book. Our religion is older than the Bible. The principles of the covenant of grace are eternal; and the administration of its blessings is more than two thousand years before Moses. It is this religion, under its New-Testament administration, that has been embodied into the creeds of the several churches of the reformation,

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*Rom. xii. 8. Whether the Αναλογια της πιστεος signify the *system* of doctrine, formed from the plainest portions of scripture, for the interpretation of the more obscure, or the *extent* of of the gifts of inspiration in any particular case, the *prophets* were bound not to surpass those limits. The principle is ob[illegible] The spirit of God is never inconsistent with himself: T[illegible] always the same.

that shall constitute the testimony
Good Witness.

It is required of a witness that he be
is therefore intended to bring
comes to the test, in the most phi
Truth. To do this and to do it
and according to the word, it is
light in them. According with
whatsoever is unclean, we shall
possibly, which may give offence to
the opinions; nor shall we treat
sides or set of men, believers or
cards. In order to be counted the
the Saint's persons. A Magazine
shall throw without indifference to
morally critical and representative
invariably to an opponent. It is
to conduct such a work, as this
being unique; and, as it would be
possible, it is not at all contemplated
connected with their good character
be impartially and fairly, wherever
excluded distinctly from those w
cannot consider the sentiments of
leaders, without adverting to the
it, but as indifferent.

We are aware of the difficulties
which humanity of mere small measure
Nevertheless, never trained

of the Eva

licit. Th
ent opinion
and pointe
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cause there i
ulous atten
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e generatio
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believers, o
is no neces
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ossible, how
vithout men
proper, wer
Good me
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teach them.
ents, or give
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the danger o
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in company
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being a sound
parable. He
in the church
he ruin of the
or can he who
eresy, consis
friend of truth.
ak of men of
give them all

possible credit; and when constrained t
sure upon their motives, it shall be done w
pulous solemnity of the jury, who, in f
verdict, cannot separate the intention fron

It is moreover just, that men who com
assertions or their plans before the public
held accountable. The editor avows thi
without shrinking from its consequences
himself. Our liberties, indeed, whether
ligious, are insecure, unless in every cas
bility be in proportion to influence in soc
law is, "let every man prove his own wo
ry man shall bear his own burden."

The Evangelical Witness should be
Enough has already been said to show th
logical opinions are not unsettled, or the c
we are to follow undecided. The doctr
usages of the purest churches of the refo
our landmarks: the Bible our only rule
conduct. Impartiality does not require
to truth; for such an avowal would suffice
the testimony of any witness. *His* wor
value to the conviction or acquittal of
who, knowing the facts, has no more fe
injured, than for him who inflicted the i
profession, too, of him who claims to be
in the church or in the commonwealth,
any thing, usually signifies, that for his c
is ready, without reciprocity, to turn to
the favors of every kind and of any party
induced to take him up. This is not the
which we lay claim. Embracing in cor
all that have the faith of Abel, of Abra
ses, and of Paul, anxious for the overthr
impediment to the universal extension o
tor's kingdom, and seeking the incomin
ness of the Gentiles, that the Jews may a
ed into their own olive tree, and that t
God may be one in all the nations, we pr
olic spirit, without partiality. In doing t

necessarily disapprove of the *sectiona* churches, and of all treaties which gu tinuance. All schisms have originat have been continued by a criminal, and a foolish policy. Re-union of members must be effected with repc formation. The question is not wh the proudest rank and enjoy the gre how shall the friends of this or that m cessfully allured and flattered; but, ir shall Christians be brought to the uni and the bonds of peace? And the tre made on "the plain of Ono," but at t rusalem.

If, however, to appreciate sound d correct observance of divine ordina found; if to record important events, v agents; if to give due praise to merit, guilt; if to co-operate with the frien righteousness over the earth, so as r to reveal instances of laudable or c on account of the sect to which th happen to belong; if this be impartia pledged for it before the world.

CONTENTS

THE

EVANGELICAL WITNESS,

VOL. I. AUGUST, 1822. NO. I.

HISTORY OF THE FORMATION OF THE WESTMINSTER CONFESSION OF FAITH.

THE reformation from popery, commencing in Great Britain about the middle of the sixteenth century, and reaching its best state about the middle of the seventeenth, embraces a period crowded with historical events of the first importance to the interests of the church, and to the civil liberties and rights of man. In the providence of God, a most intense and insatiable curiosity has been lately awakened in the British and American public mind, relative to the character of that age, by a succession of fictitious tales, commonly known by the name of the Waverley Novels. The minute research, the powerful imagination, and the subjects of the author, together with the mystery produced by the concealment of his name, have given to his fictions an extent, and a rapidity of circulation, quite extraordinary. Yet he caricatures the best characters, and flatters the worst, who made a figure, in real life, during the ecclesiastical and political revolutions of the reformation. Facts are concealed, fictions fabricated, and events moulded, by the plastic power of his imagination, so as to make the most erroneous impressions on the mind of the reader. The most exalted devotion, and the most genuine patriotism, are represented, in

the bold relief of his pencil, as fanaticism a
tion. After all, it is auspicious for the in
real religion, that the attention of millions
turned back, on a period of the churcl
fraught with instruction. They will learn
and that truth will have a salutary influen

As we intend, in a series of essays, t
readers acquainted with some of the mo
transactions of that period of British
far as regards the affairs of the church,
lected the formation of the Westminste
of Faith, as a central point, from whic
occupied, we may conduct the reade
tion, on excursions for collecting inf
facts shall be drawn from the best au
torical documents, of which, happ
abundance.

The assembly of divines that for
sion, met in the chapel of Henry V
ster-Abby, on Saturday, 1st of July,
of Charles I. That prince ascen
1625, with elevated notions of the
crown of Britain, inheriting all
ples of the house of Stewart. A
of the kingdom, he was a Prot
while, if he really had a prefer
religion, he was attached to Pope
ever, of any moral or religious
value in religion, except as it n
servient to his high toned des
pure doctrines of the Protest
the Holy Scriptures, have bee
rationable liberty, and hostile
sures of despotic princes.
a spirit of liberal investigati
ventured to examine the f
authority rested, and to que
to rule without regard to th
consent of the people.

measures were arraigned before the tribunal of truth and reason. And however familiar all this may be in this age, and especially in the United States, to adventure so far, in the days of the reformation, was the mark of a daring and noble spirit.

The Popish religion has been always favorable to the doctrine of passive obedience and non-resistance, where "the powers that be" could be courted with success. Charles would very naturally lean towards such a religion. It favoured the high prerogative which he claimed for his crown.

Henrietta, his queen, was a bigotted Papist, and had great influence at court, where she bestowed liberally her favours on the devotees of the Popish faith. The king, and queen, and such creatures, both in church and state, as can always be bought up by royal favour and bounty, employed all their efforts to undermine the foundations on which the Protestant church was erected. To effect this the maxim of the crown might have been

"Superos flectere si nequeo, Acheronta movebo."

Images, crucifixes, and all the trumpery of Rome, were reinstated in the churches, with as rapid a progress as he dared to adventure upon. Evening lectures were prohibited in the churches; evangelical and faithful ministers were every where discountenanced, and in many instances compelled to desist from preaching. Archbishop Abbot, too good a man to co-operate with the court in these iniquitous measures, fell into disgrace, and his place was filled by Laud, who had been before made chancellor of Oxford University. Laud not only seconded, but outstripped the king in the exercise of his high prerogative and oppression. The Arminian doctrine, at that time considered almost the exclusive property of Jesuits and other Papists, was encouraged by the king and the primate. The doctrine of preder

tination, the total depravity
er Calvanistic tenets, were
from the pulpits. Highly o
and Popish ceremonies, we
the royal and prelatical displ
upon the Lord's day, that
James VI. was reprinted by
to encourage the profanatio
faithful ministers who dared
of the king or primate, we
prosecutions: some were w
and their noses slit in the
read the Book of Sports, o
congregations, as ordered b
ny hundreds of ministers
imprisoned, or banished.

Profligacy of manners pr
tent; theatres, balls, revels,
most public manner, on the
distinguished in this career
extravagant and prodigal.
ple were grevious and altog
contents, and detestation of
all ranks.

The parliament entered
people. Two parliaments
the grounds that instead of
he demanded, they employ
a redress of the greviances c
ces of the crown being red
of depression by the prodig
a disasterous war that the
Scotland, he was obliged t
which met it 1640. It is
been so celebrated in the
usually called the long parl
convocation, they evinced
to be more subservient to th
their predecessors had bee

As the most violent oppressions of the people had been in relation to the church, on this quarter the commons, as the representatives of the people, thought themselves bound to interpose for their protection. Petitions from hundreds of thousands of persons of the conflicting religious parties were presented to the parliament. They besought the king to call together an assembly of the most learned and upright ministers of England, of the different denominations, to consult on the best measures for advancing the moral and religious interests of the kingdom. With this request the king perseveringly refused to comply. At length, dispairing of his concurrence, the parliament took measures for calling one in their own name, and for that purpose they wrote letters to the knights and burgesses of all the counties, requesting lists of the persons best qualified. From these lists they selected one hundred and twenty-one divines, to which they added ten lords and twenty commoners, with equal privileges of debate and voting. Ninety-six English divines only attended, who were nearly all Presbyterians and Independents, the Episcopalians who had been invited, refused to go into the measure. The Reverend Messrs. Alexander Henderson, George Gillespie, Samuel Rutherford, and Robert Baillie, and Ruling Elders Lord Maitland, the Earl of Lowden, and Archibald Jonston, were sent as commissioners from the General Assembly of the Church of Scotland, and, after considerable discussion, were admitted to seats in the Westminster Assembly as commissioners representing the Church of Scotland.

It would be folly to question that the best learning and talent of England and Scotland were selected to form this assembly of divines. The members of parliament had access to the best sources of information, and they had every inducement to select the rarest talent of the kingdom. In a business of so great magnitude, the Assembly of the Church of Scotland would

not fail to put into requisiti
their command. It will be r
after the age of Queen Eliz
called the golden age of Britis
inaries of learning in Englan
this period in a most flourishin
ous and profound learning was
the British universities, than i
tion. The members of the
had generally availed themse
such institutions could afford
The greater part of them wer
dition—men who laid under
sures of ancient and modern
tration of the Holy Scriptu
which they were deeply ve
men of any age have equalle
that venerable body of men, i
Dr. Twisse, the prolocutor, af
the usual course of study at
the age of 18 entered Oxford
secuted, with intense applicat
teen years together, before he
the Gospel. Dr. Chambers
lege at 15 years of age, and
nine years. Dr. Conant sper
study in the same celebrated s
at college he was so familiar
that he could manage a deb
Some of the members read
throughout, once every two w
tion as specimens of that asse

But what is more importan
literary attainments, they wer
for their great piety, zeal, an
of truth and godliness. Ther
did not, either before or after t
minster Assembly, sacrifice al
fort, rather than defile their c

ing with the iniquitous demand of men in power. Many of them were compelled to wander in sheepskins, in dens, and in caves of the mountains, by merciless persecutions. They were men of whom the world was not worthy. Besides all their attainments in learning and piety, they had an opportunity to avail themselves of the formulas of sound doctrine which had been previously composed in other branches of the Reformed Church. They had the advantage of consulting the Heidelburgh Catechism, the German, the Gallic, the Ausburgh, and the Scottish Confessions of Faith; also, the Thirty-Nine Articles of the Church of England, and the Confession of the Synod of Dort. Most of these instruments had been the result of the combined learning and piety of the greatest and best of men of that wonderful age, in the various nations, in which Protestants churches had been organized. The most remarkable instance of such combination of the literature and godliness of many illustrious ornaments of the church, occurs in the Synod of Dort, the authors of the Confession of Faith of the Reformed Dutch Church.

The Arminian errors, so called from James Arminius, the reviver of the ancient Peligian heresy, had been the cause of great disturbances in the Reformed Church of Holland. The head of the civil government, convened by invitation an assembly of divines in order to devise measures for the removal of the causes of ecclesiastical faction, which had extended their influence to political affairs. This assembly, usually known by the name of the Synod of Dort, convened at Dort, and was organized, November 18, 1616. The most eminent divines of Holland, and gates from Great Britain, from Geneva, from the Countries, from the French Belgic Provinces, the Palatinate, from Hesse, and from Switzer- composed this Synod. All the subjects of between the Calvanists and Arminians, w at great length, and with such discrip

1 assembly,
m so many

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was the re-
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: its forma-
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olemn vow,
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t he believ-
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ay morning
their hear-
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appoint a
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k in which
and pray-
eportment,
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ne Thirty-
After re-
Confession
ey applied.

present time,
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ry consider-
ding men in
ines of truth,
, and for in-
hese may be
n the city of
d by a circu-
ng secretary...

While employed in the great work c
Confession of Faith, Catechisms, a For
Government, and a Directory for Worshi
bers often employed their pens in the de
truth, preached frequently in the city of
in its vicinity, and before parliament. T
of the house of commons were friends
There was a monthly fast, observed by
and others, at their recommendation. W
influence extended, there was an improve
lic morals, and the duties of religion were
with increasing punctuality. The churc
don were crowded with hearers listening
to learned, able, devout, and faithful mini
sanctification of the Sabbath was observ
remarkable manner by all ranks. Family
practised so extensively that, at the com
family devotion, few persons were seen
nothing heard but the sound of praise an
almost every house along the streets.

A similar reformation was extensively
those towns and country places where t
of parliament were approved and their in
Their army, which had taken the field t
liberties of the nation, against that of t
ployed to crush them, was supplied wi
faithful preachers. The parliamentary
fought for religion and liberty, depen
God of Battles. Prayer and praise were
in the camp as in the city of London.
liament, and such an army, presented a gl
tacle to the nations, and an illustrious
them to imitate. The votaries of super
and tyranny, were active in opposition t
the very commencement of their praisewo
A Popish plot, having for its object their a
was discovered in 1642. Popish powers
tinent were excited against them, by whic
sons, their liberty, and religion, were pu

To inspire mutual confidence i
ing in the ways of righteousnes
ple of the people of God in the
tered into a solemn covenant
Protestant religion, and mainta
nation against every enemy.

That the dangers which they
al, the scenes of cruelty and
Ireland, afford fearful testimony
island, countenanced by Charl
sacred in cold blood, and in fo
to humanity, not less than t
Protestants, in a short time.
sign a common murderer to the
plaint, mourn that Charles and
for years the wasters of the heri
signed to the block? "He that
by man shall his blood be she

It was in these "*troublous t*
bly of divines at Westminster w
ing the walls of Jerusalem.
employed in forming that imp
divine truth, and church order,
minster Confession of Faith, t
and the Shorter, the Directory
of Church Government. Whi
bours, they formed that celebr
by the name of "The Solemn
embracing the three kingdoms
and Ireland. In its general ou
ent from that which had been
ment in 1642. On the 25th
the parliament, with the assm
Margaret's church, Westmins
entering into this solemn en
Philip Nye, a member of the
Alexander Henderson, one of
Scotland were appointed to
Nye spoke first. He exp

surrendering of the three kingdoms to God, by an oath of allegiance to the Lord Jesus Christ. On this cheering theme that great man breaks forth in the richest strain of divine eloquence, which, after the lapse of almost two centuries, rouses every sentiment of the soul. He was followed by Mr. Henderson, who displayed the elevation of thought, the ardour of devotion, and the love of truth, that have distinguished the great and good men of Scotland. As these addresses have been preserved we shall, perhaps, give them both entire hereafter. With uplifted hands divines and statesmen, the most illustrious of that, or almost any age, entered into solemn covenant with the God of Heaven, as the voluntary subjects of Messiah, "the King of kings, and the Lord of lords," and then proceeded to subscribe the instrument with their own hands. So will all the nations do, when "the kingdoms shall assemble to praise the Highest Lord."

Under the solemn sanction of such oaths, the parliament proceeded in the work of reforming the nation, and the assembly of divines in building the house of the Lord. Those men, and others who follow their footsteps, are the people who are denominated Covenanters, in the Waverley Novels.

When their formularies of doctrine, and of ecclesiastical order were completed, they were presented by the assembly to the parliament, by whom they were accepted. They were also received by the Assembly of the Church of Scotland. All enlightened and orthodox Protestants, who have *studied* them, admit, that so luminous a digest of the truth and order of the church, was not exhibited by any other body of divines in the glorious period of the Reformation. Without alteration, they form the creed of the Reformed Presbyterian Church in Britain and America.

AMERICAN BIBLE SOCIETY.

New-York, May 10, 182

DEAR SIR—

Yesterday was the si anniversary of the A
ican Bible Society cele ted in this city. At
M. the officers of tl ution assembled in o
the rooms of the I rk Institution, to re
delegates, and office e auxiliary societie
to make other arrang s for the orderly c
tion of the day. The eme court of the st
in session, was adjou at an early hour
judges were received by the officers, in th
places assigned them in the procession.
gymen from the interior of the state, and f
sections of the union, and other distinguish
als took their seats among the managers.
headed and venerable men, well know
church and state, and numerous young
into notice, as professional characters
merous as to crowd a large hall, we
the common friends of the Bible ca
glorious triumphs, and pledge them
port. Though the greater part of
gers to one another, yet the fact
ployed in the diffusion of the wo
create, without the formalities o
quaintance, and to inspire a mut
er before, on this side of the A
so numerous and so respectab
together in this great cause.

A little before 10, the p
City Hot here the co

rovided a platform, in a large room capable of ining more than 1000 people. Though the ng was opened at an hour when men of busi- re most occupied, yet the room was soon crowd- overflowing. One half, at least, of the specta- ere ladies, who, to their honour be it recorded, gained to themselves great distinction, by their t zeal in this good work.

the absence of the president, Mr. John Jay, ral Matthew Clarkson presided, supported by rd Varick, and John Bolton, Esqs. After the g of the lx. Chapter of Isaiah, by a reverend r of the Moravian church, Peter A. Jay, Esq. an address from the president, expressing his sense of the honour conferred upon him, by his on to the presidency of the American Bible So- and his zeal in the cause. The president is nber of the Episcopal church. Wm. A. Wool- Esq. treasurer of the society, read the report of epartment, from which it appeared that the net ts of the institution, for the past year, amount- nearly $40,000.

e annual report was then read by the Rev. Mr. lhull, pastor of the Reformed Dutch congrega- of Brooklyn: Mr. Woodhull is secretary for do- c correspondence. He was the writer of the re- and occupied one hour in reading it. A more sting historical document has rarely been com- The facts were happily arranged, and per- ously exhibited, and the tone of thought and sen- t, as well as the style of composition, displayed mmon degree of eloquence. But who would e eloquent, with such facts as employed the pen r. Woodhull? The report will be printed, and I you will encourage all your friends to read it selves, and recite the facts which it records to children. But I must not indulge in eulogy, ver well merited, or where would my letter end?

The report states, that during the sixth year of labours of the society there were printed of

English Bibles, - - - - - - -	15,625
English Testaments, - - - - -	17,500
Spanish Testaments, - - - - -	3,250
German Bibles, purchased, - -	250
	36,625
Which added to the numbers in the last report, - - - - - - -	235,552
Make a total of - - - - - - -	272,17

Bibles, Testaments, and parts of the latter, pr
or obtained for circulation, during the first si
of the institution. During the last year th
issued of Bibles, New Testaments, and pa
latter, 53,470, which, added to its former is
a total of 193,818 Bibles and Testament

The number of auxiliaries added du
year was 60, and the whole number is 30
double the additions, of any former ye
records the cheering fact, that notwi
pecuniary pressure of the times, the
greatly augmented during the sixth y
tension and multiplication of Bible
four quarters of the globe, and in t
islands of the ocean, have latterly ex
sanguine expectations. Kings, en
and peasants, are in many lands
work, and eager who shall be fore
The energy of that Almighty P
the hearts of all men in his han
whithersoever he will, as the riv
put forth among the nations, t
God. Addresses were deliv
Bates, the Rev. Mr. Schaeffe
E. M'Leod, the Rev. Mr. Ho
terman, H. Ketchem, Esq.
and the Rev. Mr. Sommers.

a short outline of these addresses, but you have ere this seen them in the journals of the day, which will diffuse them to the remotest corners of the Union. More than four hours the large concourse of spectators waited patiently, till the exercises were brought to a close. It was a grand and imposing spectacle, calculated to awaken the noblest emotions. The numbers engaged in the active operations of this great institution, and its auxiliaries, are prodigious. Allowing twelve officers to each auxiliary, which is a low estimate, the whole number will be 3,612, which, with those of the Philadelphia Bible Society, and others, not auxiliary to this society, together with the officers of the Episcopal Bible and Prayer Book Society, must make a total of not less than 4,000—a great army.

You see I have taken into the estimate the officers of the society in a part of the Episcopal church that connects the Prayer Book of that church with their Bible operations. Though I disapprove of the policy as unwise, and illiberal, yet, they are employed in the circulation of the Bible. Extensive as the revenues of the American Bible Society are, it is encouraging to know that they are but a mite compared with what may be raised in the United States, when the minds of all shall be made willing. Our population is not much different from 10,000,000, and one cent a year, to each individual, would amount to $100,000. The session of the congress of the United States, during the last winter, has cost the nation double that sum. The annual expenses of the military school, at West Point, are about $100,000, paid by the nation.

The amount of good actually accomplished by the labours of Bible societies, it is impossible to estimate. We know, however, that the word of God is made, by the Holy Ghost, the wisdom of God, and the power of God to the salvation of sinners. This heavenly record of the will of God, of the redemption of sin-

sinners, by the precious blood of the eternal Son of God, will not be circulated in vain. The awakening of the attention of many millions to this book, will not be in vain. The abashing of infidelity, and stopping the mouths of adversaries, will not be in vain. It is the work of God's Providence—it is a great work—and he surely intends to accomplish by it a great object.

Our object, you know, is to see the Holy Scriptures applied as "the only rule of faith and manners," in the church, and in regulating the civil policy of the nations. Our desires are to see all nations, all princely thrones, all legislatures [illegible] w to the Lord Jesus Christ, the God man, [illegible] or, whose mediator[illegible] empire ruleth over all, [illegible] who is higher than t[illegible] kings of the earth. We call upon the kings of t[illegible] earth to submit, by walking [illegible] cording to the law[illegible] God recorded in the Bibl[illegible] For this purpose[illegible] ancestors in Great Britain, sh[illegible]l, many of them [illegible] blood. While for our own sa[illegible]vation we look [illegible] blood of the Saviour, applied by the Holy G[illegible] would see all men honour the Son, in his [illegible] even as they honour the Father. Such c[illegible] Bible sets up for God manifested in our nat[illegible] are spread over the whole surface of tha[illegible] book, and cannot be overlooked or misund[illegible] any attentive or sensible reader. The an[illegible] tiplication of the copies of the Scriptur[illegible] reading of them by so many millions, v[illegible] imbue the minds of the nations with [illegible] necessity of national submission, as w[illegible] to Messiah: and that sentiment will [illegible] action as powerful and irresistable a[illegible] now employed in the circulation of t[illegible] who has begun the work of magnify[illegible] carry it on to perfection—carry it [illegible] shall bow down before him, an[illegible] him"—till "the earth shall be fil[illegible] the Lord"—till "the walls of Zi[illegible]

and all her gates praise,—her windows of agates, her gates of carbuncles, and all her borders pleasant stones"—till—but I must stop; my letter has extended to an unwarrantable length, I add, only, that

I am truly yours,

D. H.

UNITARIANS UNDERVALUE THE BIBLE.

The North American Review, a quarterly journal edited at Boston with very considerable taste and talents, has obtained an extensive circulation, and high literary reputation. The editors profess to cultivate literature only by their pages. They are, however, Unitarians, alias Socinians or Arians. The principal editor is understood to be a preacher and a professor in Cambridge University, Whatever appears in that Review may be ascribed to Unitarians.

Christians have long charged these heretics with inclining at least to infidelity. In one of their numbers there is a laboured eulogy on Voltaire, as one of the first literary luminaries of his own, or almost any other age. In the number of April, of the present year, the following doctrine is recorded: "It is true our school boys, although it is happily not so much the fashion as formerly, no sooner have committed their grammars, than they begin the acquisition of the language of Demosthenes, by being introduced to the Hebraisms of the New Testament. But precedent cannot sanctify error, nor supersede the authority of facts, and there is no reason to expect that a mistaken course of education, which is bad enough in itself, will ever communicate the purity of Athens, to the written or spoken speech of Gallilee." This is not the first time that the speech of Gallilee has been reproached. At the crucifixion of Christ, Peter's speech of Gallilee bewrayed him. These reviewers are attacking an ancient "fashion" of New-England,

the commencement of the study
guage, in that of the New Testam
tice of all Protestant seminaries.
it has long been a most laudable fa
er to read the whole of the Gree
It would seem that the Unitarian
pily rooting out this fashionable e
ally think the Hebrew idioms of t
spoil either the force or beauty o
the expression. But then the H
expressed the truth exactly by su
sion as the heathen orator: and
the prototype of all purity of dic
the New Testament must be con
rious Gallilean dialect. This wil
of Bible Societies. Should w
it has not so much of the σοφια
speech, is it the less worthy of t
youthful disciple! Many an excell
and virtuous woman, is not so cleg
males of a very different characte
purity;" this is the highest pursuit
guage. O shame! where is thy
will convince us that the Hebraisr
tament are less elegant than the A

Were the whole Hebrew and G
stituted in our schools for much
should reasonably hope for less
ture in the world. On this subje
large somewhat in a future numb

* Cor. i. 17.

CRITICISM ON ROMANS, VI

NO. I.

The salvation of the saints, t
their spiritual head, is the subject

ter treats. The first verse affirms the adjudication to eternal life of all who are really in Christ; and the concluding verses triumphantly proclaim the impossibility of separating a believer from the love of God. From the beginning to the end, indeed, this is a chapter of theology, in which we have a specimen of a powerful argumentative discussion.

The argument, too, close and conclusive as it is throughout, is vastly comprehensive. The graces, the trials, the promises, the duties, and the experience of the children of God, are aptly and elegantly interwoven with the reasonings of the sacred writer, as motives to our perseverance in godliness, while imparting an assurance that our labours shall not be in vain in the Lord. With a grandeur of conception, which does not detract from its accuracy, the eloquent apostle puts the universe under contribution to his argument. Tribulation, persecution, famine, death, life, angels, things present, things to come: the whole creation furnishes him with illustrations of the truths he inculcates.

The obvious design of that section of the chapter, which has been read, is to set forth the magnificence of the celestial state, preparatory to the demonstration of its certainty which immediately follows, and for encouragement under the sufferings previously acknowledged as a part of our communion with Christ in the present life. *If children, then heirs; heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we may be also glorified together.* To raise in our estimation, and present to our hopes, that glory with which the sufferings of life bear no comparison, the inspired writer urges three distinct considerations—the whole creation waits in earnest expectation of witnessing it; the creature itself generally shall have a share in it; and all who have the first fruits of the spirit of God anticipate with eagerness the splendours of their public adoption at the resurrection of the body.

The force of these several considerations will be more clearly perceived after a critical examination of the whole paragraph.

Verse 18, reads in our translation, thus, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." The version is faithful to the original. The apostle Paul *reckons*; the subject under calculation, is present *suffering* in comparison with future *glory*—even that glory *which shall be revealed in us*, in all the saints, himself, and *the beloved of God, called saints*, to whom he addressed his letter, included; and the result is, although the words employ a negative, a positive affirmation, that there is no proportion. Never ending possession of complete felicity beyond comparison transcends temporary and partial pain however acute. This result will not b disputed. For although sinners are unwilling to r fer on account of religion, no man can deny as a culative truth, that finite pain ought not to be pared with infinite pleasure, so as to shun the ' at the expense of forfeiting the latter.

Λογιζομαι, is properly rendered, I reckon. T conveys the idea of reasoning, or calculating, come to a decision according to truth. For calculation as that of which we have the r man was ever better qualified than the apo Gentiles. Guided infallibly in judgment, inspired writers, he had, moreover, in a gr sure than his fellow labourers, the lights o sive and diversified experience. No ma endured more various, continued, and in ings for religion than he; and, being cau third heavens, at an early period of hi had a peculiar vision of the glory o come. He does not, however, in thi the splendours of the upper palace sidence, of the dignity of its angelic the glory of the Godhead, but of th

blessedness of the saints themselves—την μελλουσαν δοξαν εις ημας αποκαλυφθηναι. With this object in view: the glory of the saints to be revealed at the resurrection of the body—he gives, as an evidence of its magnificence, the assertion.

Verse 19. "The earnest expectation of the creature waiteth for the manifestation of the sons of God."

The ημας of the 18th verse identifies with the υιων of this, and both with the τεκνα και κληρονομοι of the 17th verse. All the expressions point out the saints as joint heirs with Christ; and the glory to be revealed in them is, in fact, their manifestation at the resurrection as the sons of God. The Δοξαν αποκαλυφθηναι is is the very αποκαλυψιν for which the creature waits in expectation. *Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him; for we shall see him as he is. That we may be glorified together*—συνδοξασθωμεν. For this manifestation of the saints, in conjunction with their Lord; *who shall change our vile body, that it may be fashioned like unto his glorious body*, it is, that the creature waiteth—Αποκαραδοκια της κτισεως απεκδεχεται.

The expression is of the most forcible kind. Εκδεχομαι, itself, is to look out for an expected object, and the preposition απο increases the intensity of the expectation. Αποκαραδοκια is a stretching out of the muscles and the joints in order to elevate the head in expectation of a desired object. The verb and the noun together give an idea of the highest possible degree of anxious expectation. It is affirmed in this case of the *creature* in relation to the glory of the saints, της κτισεως. The same word occurs in the nominative case.

Verse 29. "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Κτισις is from Κτιζω, which signifies to make or create, and denotes that

ate, constituted, or created, by God or
radical idea is fairly given in the transla-
ss, the creature, leaving the context, as is
ith almost all general terms, to explain the
sense in which it is used at the time. It is
of this kind, that it is involuntarily subjecte
; even the same King that waineth with an
the display of future glory in the saints; a
jection is given as a reason for that expe
ty, and to unpalatable pains; a r
to misery, effected by compulsion—or,
subjection, effected by the creature itself
re is no motive why the creature itself
subjection to misery; but there is a motive
since him who hath subjected the same—
creaturely. That motive is hope—or, that
suffering is with reluctance, and under a the
a subdued—which But he who subjects
ing acts voluntarily and in hope—
he Greek is by many commentators, supp
this verse, and rendered the connective
nevertheless and the following is instead
Jewish, as in our version, because. It is
To this collocation and translation
no grammatical impediment; b
logical objection to the
grammatical necessity for
generally observed, and

world. Επ' ελπιδι is not, I believe, in any instance, affirmed of God. For another reason, also, I prefer the existing division of texts, and the existing translation. If επ' ελπιδι remains in immediate connexion with υποταξαντα, and be applied to man, who subjects the creature to wretchedness, we have, in the following verse, an additional reason for the earnest expectation of the creature itself, that is its certain deliverance. To constitute, indeed, such an earnest looking for a desirable object, there is not only necessary the quality which renders it desirable, but also a reasonable expectation of receiving it. To account fully, therefore, for the αποκαραδοκια of the 19th verse, we have not only the pressure of suffering involuntarily endured in the 20th, but also the assurance of deliverance affirmed in

Verse 21. "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

The της δοξης των τεκνων Θεου of this verse identifies with the δοξαν αποκαλυφθηναι of the 18th, and with the αποκαλυψιν των υιων of the 19th verse. The glory to be revealed in us, the manifestation of the sons of God, and the glory of the children, are phrases expressive of the same blessedness of the saints in their celestial state. The ελευθεριαν liberty of this glory is that into which the creature shall be liberated, κτισις ελευθερωθησεται; and its liberation is from the bondage of corruption into which it had been involuntarily subjected by compulsory process. Δουλειας opposed to ελευθεριαν, and φθορας to δοξης, shews the contrast between the present subjection to vanity termed the bondage of corruption, and the future freedom of glory earnestly expected and certainly to be enjoyed. The present expectation, too, arises from the certainty of future deliverance. Therefore, the ὅτι; because the creature shall be delivered from bondage to freedom.

Having given this account of the creature, the apostle appeals for a confirmation of his arguments to the

obvious and confessed fact—the terrible differ
all the creatures of God around us, of which
is entirely ignorant.

Verse 22. "For we know that the whole c
groaneth and travaileth in pain together until

Συςεναζει groaneth together, and συνωδινει und
pain, as if in travail together. This is the co
not of creatures partially, but of every crea
earth: πασα η κτισις, the whole creation. And
condition we are all witnesses: Οιδαμεν γαρ, fo
know the truth of the representation. It is a
not of conjecture or of doubtful disputation.
that it is a fact. And the consideration of it
ly leads to another truth equally acknowled
all true believers.

Verse 23. "And not only they, but ourselv
which have the first fruits of the spirit, even
selves groan within ourselves, waiting for th
tion, to wit, the redemption of our body."

We all groan being burdened. All Christi
under the pressure of infirmities, transgressio
sorrows. The whole creation groan in com
συςεναζει; and not only they, but we who h
first fruits of the spirit—ςεναζομεν.

Απαρχη, rendered first fruits, usually answer
translation of the seventy, for the Hebrew ראשית
the first of their first ripe fruits, which the I
upon their settlement in the land of promi
bound to present in a basket before the altar
The word is used in the New Testament
the first in order or in worth of any set of
things that may be classified together in th
or discussion. The Απαρχην του πνευματος
are Faith and hope and love and joy in J
our Lord: for *the fruits of the Spirit a*
peace, long suffering, gentleness, goodness
ness, and temperance. Those who have
look for the full harvest; and believe
spirit of grace, look for the perfection

tification, and for future glory. Daily do they find, by experience, the bitterness of sin, and the vanity of earthly toils and pleasures; daily do they feel the pressure and temptations and sufferings constraining them to sigh for the land of peace and glory. *For in this we groan, earnestly desiring to be clothed upon with our house which is in heaven.* The object, for which we look and long and sigh, is the same that is contemplated in the earnest expectation of the creature. The manifestation of the sons of God, the liberty of the glory of the children of God, and the adoption, to wit, the redemption of the body not only synchronise, but are identified—*Αποκαραδοκια, αποκαλυψιν, απεκδεχεσθαι και ημεις υιοθεσιαν απεκδεχομενοι.*

Adoption, among the Romans, was two fold, private and public. In the private act the right of sonship was granted and accepted by the parties themselves. The stranger, by birth, was admitted to the family, and became entitled to the privileges of children, in the domestic arrangements of the parent who adopted him. In the public act, which frequently followed the private, after a long interval of time, the arrangement was formally made in the Pretorium, before the magistrate and the multitude. The relation to be constituted was publicly proposed and accepted, was recognized by authority, and recorded in the register of the empire. The law recognized the new relation and declared it permanent. The adopted son thus became the acknowledged heir, and the corresponding privileges were secured in perpetuity. Similar formalities obtained among the Greeks and Jews.

The apostle Paul, and the Romans to whom this epistle was addressed, understood the law and the practice. An allusion to it, in illustration of Christian principles and privileges, is, therefore, perfectly appropriate. We have, in this chapter, a reference to the two fold adoption described. Those who have the first fruits of the spirit, expect the full har-

vest; and those who have received the first
into the family of God wait anxiously for t
lic admission into glory. There is no inc
of course, in representing those who have a
ceived Christian adoption as still groaning
ing to receive the adoption which is yet to
the 14th verse we read: *For as many as*
the Spirit of God, they are the sons of Go
the 15th: *Ye have received the Spirit of*
whereby we cry Abba Father; and yet, we
the spirit, who have received the adoption
heirs of God and joint heirs with Christ, ar
ed in the 23d verse as *waiting for the ad*
wit, the redemption of our body.

If the fact of our waiting in expectation c
adoption does not, in the estimation of the r
termine the time and nature of the even
clause of the verse must decide: the rede
the body—απολυτρωσιν του σωματος ημων. T
place at the end of the world, when believ
dopted as children of the resurrection. J
they that shall be accounted worthy to ol
world, and the resurrection from the dead ne
ry nor are given in marriage: neither can th
more: for they are equal unto the angels; a
children of God, being the children of the res
The public recognition, and consequent adı
arisen believers to their heavenly inherita
long looked for υιοθεσια promised by the tru
He that overcometh, the same shall be clothe
raiment, and I will not blot out his name
book of life, but I will confess his name befo
ther, and before his angels: and I will writ
the name of my God, and my new name.

The bringing back the saints again fron
to such enjoyments, is very aptly denon
redemption of the body. Απολυτρωσις si
soming captives from bondage by the p
stipulated price; and whatever of divine

divine power may be employed and displayed in the resurrection of the just, it is indeed the effect of the ransom paid by the Son of God, and acknowledged, by the Father, as the ground of our deliverance—*deliver him; for I have found a ransom*, says the Almighty. Our deliverance, though certain on account of our redemption by the blood of the covenant, is not at all complete until the last enemy be overcome. While the body remains in the hands of the officer, confined in its dark and silent cell, the triumphs of the cross are incomplete, and we are yet in bondage. It is, however, for an appointed time. He who paid the ransom lives. The first born from the dead, he lives forevermore. At the appointed time he will reappear. *Our God shall come and shall not keep silence. Gather my saints together unto me: those that have made a covenant with me by sacrifice. I will ranson them from the power of the grave; I will redeem them from death: O Death, I will be thy plague; O Grave, I will be thy destruction. And the dead shall be raised incorruptible and we shall be changed; that we may be also glorified together.* A.

PROVIDENTIAL OCCURRENCES.

A very wealthy citizen of one of our cities, who is distinguished for his piety and unusual liberality, has been accustomed, for some time, to invite young men in mechanical employments, and in counting houses, to dine with him Saturdays, on condition that he sees them on Sabbath in church. He selects for such invitations, those who are of sober and industrious habits. When he finds them established in good habits, among others, that of attending public worship, he employs his great influence, and sometimes his capital, for the purpose of placing them in the way of

profitable business. On some occasions he has twenty at once at his dinner-table.

Lately, when dining with those young friends, his servant handed him a note, in which an unknown person, referring to his known character for liberality, requested $50, and declared that if he was denied he would that night do a deed at which he shuddered. The note also stated that the petitioner was willing to have an interview with him. As prudent as he is liberal, the gentleman, not knowing but it might be an imposition, determined on a personal interview. Meeting, at his door, the young man, (for such he found him to be,) and perceiving that his appearance was genteel, he said, shewing him the paper, "Sir, did you write that note?" "I did," was the reply. "Are you willing to have some conversation with me in private?" He said, "I am." Taking him into a private room, the gentlemen asked him "Do you really intend to destroy your life for $50?" He shuddered, but with some degree of ferocity in the expression of his countenance, said, "It is awful, but if I cannot be relieved, I must. Oh! I am miserable." "Will you destroy," said the gentleman, "your immortal soul for $50? Christ shed his blood for immortal souls, and will you thus throw your's away? You are miserable: Will you put the stamp of eternity on your misery?" The youth shuddered, but seemed to be moved. "Come," said the gentleman, "tell me frankly your whole story. I will be your friend, and if I can aid you with propriety I will." The youth then told him that he had received a decent education, but had been for some time unable to procure employment; that his father who was a poor man, had supplied him, for some months, with fifty cents a week, which he found utterly insufficient to provide for his wants; and when he was on the point of losing that pittance, he procured a situation which not only supported him comfortably but enabled him to assist his poor parents. "One week ago," con

nued he, "my employer went from home, and left his shop under my care. I was induced to spend foolishly five dollars of my employer's money. This evening he returns. Last night I went with his money to the gaming table, and lost $45 more. Oh! I cannot face him. I am ruined. I must—I must?" "What, Sir, must you rush to everlasting misery, rather than candidly confess the whole truth to your employer? Tell him this story, frankly, as you have told it me, and if he will not have compassion on you, let me know on Monday." He promised, and kept his promise. Though his employer was displeased, yet in consideration of the youth's candour, he kept him in his service, on condition that he would labour (as a clerk, I think, in a counting house,) extra hours, to pay the debt. He accepted the condition, and is likely soon to free himself from the incumbrance. Thus, by piety and prudence, a valuable youth appears to have been freed from destruction. We think the gentleman states that the youth attends public worship on the Sabbath.

Mr. W. a German, arrived in Philadelphia soon after the French armies, under Napoleon, overran Germany. He had learned the French and Latin langauges, both of which he could speak with considerable facility, and was also a good practical chymist. He was by profession a Roman Catholic. He brought with him between 30 and $40,000, with which he entered into business as a merchant. But having very little experience in mercantile affairs, having no acquaintances, and speaking the English language very imperfectly, he was under the necessity of trusting to the advice of those with whom he did business, and who were more willing to promote their own interest than his. It is not strange, under these circumstances, that he soon found himself reduced to *poverty.*

On Market-street, above the Centre Square, he opened a small grocer shop, of which the chief business was to sell ardent liquors to the poorer class of people. Sabbath was his principal day of business. On this gross violation of the Sabbath, a religious neighbour undertook to remonstrate with him. "But" said Mr. W. "When I shut up my shop on Sabbath, then I starve." After some days had elapsed his neighbour again represented to him that the practice of keeping his grocery open on the Lord's Day was not only contrary to the habits of the city, and calculated to ruin his character with all decent people, but a great sin against God. As Mr. W. had a high respect for his neighbour, he consented to close his shop, and even promised that he would attend Market-street Church on the next Sabbath, but added, "I know, very well, that we all starve next week."

He kept his promise. On the following week his neighbour called to encourage him to persevere in the good way on which he had entered. "Well, M W." said he, "You do not starve, I hope, this wee "O no," replied the German. "Besure God is very good God. I sell more on Monday, as I sel three weeks. I never open my shop again on day. I like to hear Dr. —— preach. I neve any Protestant before. I must go to chur deed I must." In short, it was not long unt nounced Popery, became a member of a P rian congregation, and was distinguished for rightness, and his zeal for the conversion of He abandoned the grocery, received encou from his religious friends, commenced th business, and succeeded well.

One of the collegiate pastors of the c with which he had connected himself wa and his place filled by another who taug strange to the ears of Mr. W. When a fr his laboratory and enquired for his healt he, "it is all over, I doubt." "What

any thing wrong in your business? met with any losses?" "No, no," said he, "this new minister—this Mr. —— preaches that I must like to be damned for the glory of God. I do not wish to be damned. And he come with one commission, he says, and how could he preach in our church without a commission? Then our old minister he come on the afternoon and preach as I must not like to be damned for the glory of God, but I must like to be saved by Christ, for the glory of God. Well, that is what I do want. Now they contradict themselves so. The Roman Catholic never tell me to like to be damned at all. That Mr. —— preach worse as any Roman priest. I quit family worship. I pray by myself. But I doubt I quit that too." He was in deep distress. Advice was given him to consult his Bible, to resume his family prayers, to believe to the saving of his soul, and not to give up his zeal and labours for the procuring of supplies of preaching to the alms house, and other destitute places.

Mr. —— was soon after removed from that congregation to another. Mr. W. renewed his prayers in his family, and his cheerfulness of spirit, and the last time we heard of him he was persevering in his good way, an ornament to religion.

The doctrines that comforted Mr. W: were such as these: that though all men had sinned and fell with Adam, in his first transgression; that though all who are capable of doing evil have sinned in their own persons; though on account of sin "sentence had passed upon all men to condemnation:" a condemnation to death and everlasting misery; yet God has sent his only-begotton Son into the world that whosoever believeth on him should not perish, but have everlasting life. He had been awakened to a sense of the evil and danger of sin as deserving the wrath and curse of God, both in this life and that which is to come, but the doctrines of the Gospel taught in the pulpit of Dr. ——, a Presbyterian minister, were

consolatory. God the Eternal Father, the first person of the adorable Trinity, had compassion upon sinners, whom "he chose in Christ Jesus, before the foundation of the world, that they should be holy, and without blame before him in love." Those whom he thus chose were given to his Son the second person of the Trinity, who undertook to do the will of his Father, and redeem them, assuming a true and proper humanity, and in that humanity obeying, for all those chosen in him, God's law, and suffering in their room, even to death—death on the cross. All this was actually accomplished by Jesus of Nazareth, who, while he is by nature God—the eternal Son of God—is also man, and, thus qualified, has made a true and proper atonement for the sins of all who were given him of the Father. This salvation is effectually applied by the Holy Ghost, the third person in the Trinity, from all eternity proceeding from the Father and the Son. These three co-equal, co-essential, and co-eternal persons, "the same in substance, equal in power and glory," thus engaged in planning, working out, and applying salvation to the sinner ready to perish, with a fearful—an eternal destruction, in his sins, become salvation to every believer. The Holy Ghost regenerates the sinner, makes him a new man, enables him to believe in Jesus Christ, and thus unites him to the Redeemer, whose righteousness becomes his by the act of believing, for "*it is unto all and upon all them that believe*," and by it the believer is justified, i. e. his sins are pardoned, and he entitled to heaven. He is sanctified by the Holy Ghost, and prepared for the enjoyment of perfect and endless happiness in heaven. "God commands all men every where to repent."

What could have comforted Mr. W. if all this was not? "*He wanted to be saved*," and this is God's salvation.

ECCLESIASTICAL STATISTICS.

Ireland.

Roman Catholic Clergy,	- - -	2,074
Episcopal	do. - - -	1,697
Presbyterian	do. Synod of Ulster,	373
United Secession	do. about - -	200
Reformed Presbyterian	do. do. - -	20

Scotland.

The Established Church consists of

Synods, - - - - - - -	15
Presbyteries, - - - - - -	98
Parishes, - - - - - -	907
Chapels of Ease, - - - - - -	46
Ministers, about - - - - -	1,000

The Reformed Presbyterian Church consists of

Presbyteries, - - - - -	3
Congregations, - - - - -	25
Ministers settled, - - - - -	17

The original Anti-Burgher Church, of which Dr. M'-Crie is a member, consists of one Presbytery.

Congregations, - - - - - -	15
Ministers, - - - - - -	10

The original Burgher Church consists of one Synod

Presbyteries, - - - - - -	4
Congregations, - - - - - -	40
Ministers, - - - - - -	30

The Associate Synod, or the root of the old Anti-Burgher General Synod, to which Professor Paxton belongs, consists of

Presbyteries, - - - - - - 3

Congregations, - - - - - - -	11
Ministers, - - - - - - -	10

The United Associate Synod of the Secession consists of

Presbyteries, - - - - - - -	18
Congregations, - - - - - - -	328
Ministers, - - - - - - -	300

The Relief Church consists of one Synod.

Presbyteries, - - - - - - -	7
Congregations, - - - - - - -	78
Ministers, - - - - - - -	76

United States.

The Baptist Church consists of regular Baptists

Congregations, - - - - -	3,200
Ministers settled, about - - -	3,000
Vacancies, - - - - - -	1,000
Members, about - - - -	400,000

Two colleges, and several theological seminaries.

And of irregular Baptists, including Socinians, Arminians, Mennonists, Loose Communionists, none of whom are recognized by the regular Baptists

Members, about - - - -	250,000

The Methodist Episcopal Church consists of

Conferences, - - - - - -	11

Number of Members.

Ohio Conference, - - - - -	34,174
Missouri do. - - - - -	7,468
Tennessee do. - - - - -	34,559
Mississippi do. - - - - -	4,147
S. Carolina do. - - - - -	[illegible]
Virginia do. - - - - -	[illegible]
Baltimore do. - - - - -	[illegible]
Philadelphia do. - - - - -	[illegible]
N. York do. - - - - -	[illegible]

N. England do. - - - - - -		19,650
Genesee do. - - - - - -		25,476
Total - -		281,146
Of this amount, in Canada are - -		5,161
Congregations, estimating for one congregation 150, - - - - - -		1,875
Bishops, - - - - - - -		3
Travelling preachers, - - - - -		977

The General Assembly of the Presbyterian Church consists of

Synods, - - - - - - -	12
Presbyteries, - - - - - -	66
Congregations, - - - - - -	1,411
Ministers, about - - - - - -	700
Of these are small societies about - -	411
Students of theology at Princeton Theological Seminary, - - - - - -	65
Do. Beneficiaries supported by presbyteries,	90
The general assembly reports at its session of May, 1822, of revivals of religion in its bounds, in the preceding year, about	83

At an average, 83 revivals in a year for 1,411 congregations, would be a revival, in each congregation, once in 17 years.

The Lutheran Church consists of

Ministeria or Synods, - - - - -	3
Congregations, about - - - - -	650

The Protestant Episcopal church consists of

Dioceses, - - - - - - -	11
Bishops, - - - - - - -	11
Rectors, - - - - - - -	154
Deacons, - - - - - - -	37
Other ministers, - - - - - -	145
Total number of ministers,	347

The German Calvinist Church com
Congregations, from — — —
Ministers, about — — —

The Dutch Reformed Church com
Congregations, — — — —
Ministers, — — — —

The Burghers, or Associate Reformed Ch
cluding the Reformed Dissenting Pres
Associate Reformed Synod of the We
South, do. of the North, consists of
Congregations, about — — —
Ministers, about — — —
These are distinct churches into whi
that Associate Reformed Synod has be
That Synod was dissolved May, 1822.
ministers took their seats in the General
How many more may join that body is
The library of the Theological Seminary,
longed to that Synod, is now united to
Presbyterian Church at Princeton.

The Anti-Burghers, or A[illegible] Synod
Ministers, about 2 —
Congre[illegible] about —

The R[illegible] Pres[illegible] South ha
Pres[illegible]
Con[illegible] about —
Min[illegible]

asked, Who is to blame? Why do not all unite? Some other way of deciding where the guilt of schism lies, than by the bulk of the parties, must be resorted to. To decide by bulk, all those in Ireland who are not Papists would be schismatics, which none of all those enumerated in the preceding tables for the United States will affirm. In Scotland, on this principle, all dissenters from the Established Church would be schismatics. In the United States, all except the Baptists would be schismatics. Perhaps all will admit that truth relative to doctrine, worship, discipline and government in the church, must decide the question, where most blame attaches.

As to the latter question, Why do they not all unite? the plain answer is: The Baptists, Methodists, Presbyterians, &c. are not agreed, and therefore they have not been able to walk together.

As soon as the materials can be procured, we intend to publish statistical tables of other bodies both in Europe and America.

ORDINATIONS AND INSTALLATIONS.

The Rev. James Chrystie was installed in the pastoral charge of the Reformed Presbyterian congregation of Albany, June 12th, by the Northern Reformed Presbytery. The Rev. Mr. M'Master presided, preached the installation sermon, and gave the charge to the pastor and the people.

Mr. Jared Dewing was ordained and settled in the pastoral charge of the Presbyterian congregation of Fishkill, June 12th, by the North River Presbytery. The Rev. John Clark presided, and made the ordaining prayer, the Rev. Jacob Green preached the sermon, the Rev. J. S. Ostrom gave the charge to the pastor, and the Rev. John Johnston the charge to the people.

The Rev. Mr. Green was installed in the pastoral charge of the Presbyterian congregation of Bedford, April 16th, by the same Presbytery. The Rev. Mr. Clark presided, and the Rev. G. Armstrong preached the installation sermon.

The Rev. Mr. Bronsan, by the same Presbytery, was installed in the pastoral charge of the Presbyterian congregation of Yorktown, April 17th. The Rev. John Johnston presided, and the Rev. Mr. Ostrom preached the installation sermon.

ITEMS OF INTELLIGENCE.

The states of the South American continent, have all become independent, except Brazil, which is yet, in some measure, dependent on the crown of Portugal. Their forms of government are generally republican.

They are Roman Catholics, and the great mass of their population ignorant and superstitious. The dominion of the Roman Catholic priesthood over the public mind seems to be but little weakened. Schools, however, are establishing, and, under laws securing the freedom of the press, newspapers are multiplying, importations of books are effected, and Bibles are introducing. All these causes operating together must work a gradual illumination among the body of the people, and weaken their superstitions. Their minds are generally enslaved. They have yet to be emancipated from a yoke of bondage worse than that of any European yoke. The breaking of the former has prepared the way for the removal of the latter.

Mexico, immediately after the declaration of her independence has established an imperial form of government, and proclaimed Augustin Iturbide emperor.

The Mexican empire lies in the most southern part of North America. It is 200 miles long, and from 60 to 600 broad. Its population is about 6,500,000, of whom, it is estimated, 3,000,000 are aboriginal Indians.

There is no probability of a war, this season, between Turkey and Russia. The Holy Alliance, as it is profanely called, seem to meditate an attack on Spain and Portugal.

One million of people in the south and west of Ireland are suffering most severely by famine—hundreds dying.

In England a new method of printing and disposing of Tracts has been lately devised. They are printed in broad she in the form of those handbills which are pasted on the of streets. The broad sheets are pasted up in the cotta the poor, wherever the agent of the Tract Society is pe to take down all the lewd and indecent songs and picture formerly occupied the walls.

THE

EVANGELICAL WITNESS,

VOL. I. SEPTEMBER, 1822. NO. II.

CRITICISM ON ROMANS, VIII. 18—23.

(Continued from page 37.)

I will now compress this discussion into a brief paraphrase of my text.

Paraphrase.

18. In relation to all the complicated, extended, and distressing sufferings, to which Christians are subjected in this life, I thus judge; and in my judgment I am guided by a very diversified personal experience, by the light of sound Christian principles divinely revealed in the scriptures, by express revelation afforded to myself respecting all the premises, and by immediate inspiration in forming my conclusion, that these sufferings are not worthy of being mentioned as causes of complaint, when compared with the glory which shall be imparted to us at the resurrection, and manifested in us and upon us in all its pure and perpetual splendour.

19. Such is the magnificence of the glorious condition of the saints at the resurrection, that I cannot give you any thing approaching a correct idea of it without using figurative language, and applying, as indeed is common in all composition as occasion indicates, the attributes of mind to matter, and of reason-

able creatures to the inferior classes of animated being. Personifying, thus, the surrounding creation of God, they are waiting anxiously, and looking earnestly for that state in which the saints shall appear with glorified bodies to live in unchanging perfection; for it is to contribute to that state by furnishing the materials of which the body is constructed, that these creatures are made and continued in their successive generations. Were they capable of consciousness they would, in fact, expect the high manifestation.

20. For they have been grossly abused by fallen man. Perverted from their obvious and intended use, they are pressed into the service of sin for the purpose of a vain show. They are sacrificed to avarice, to intemperance, to fraud, to theft, to rapine, ambition, revenge, and cruelty, yea to murder and idolatry. They are thus compelled to be the ministers of vice and the subjects of misery, not as a matter of choice on their own part, but on account of the lawless desire for gratification which characterises man, who thus treats them as a tyrant; and who first transgressed in hope of exaltation to equality with God, and who continues his rebellion in the equally vain hope of obtaining happiness from created enjoyments.

21. I, moreover, represent the inferior creatures, however themselves unconscious, as waiting with expectation for the glorious manifestation of the saints, because they shall be delivered from the present base purposes to which they are held in bondage by sinful men, at that happy period, and be introduced into the freedom of glory, by being, in part, admitted as ingredients of those bodies, which are fashioned after the glorious body of Immanuel, and, in part, constituents of the renovated system wherein dwelleth righteousness.

22. This destiny is desirable, and sufficiently justifies the wisdom of God in the creation and sustentation of the several classes of subordinate beings; for we all know, that the whole creation, submitted to o

observation, is altogether in a state of abasement from the time that the ground was cursed for the sin of man, and nature through all her works gave signs of wo that all was lost, even until now, and shall so continue while wickedness prevails in the world.

23. And not only do the other creatures of God groan in their sufferings under the curse, but even we ourselves also, my fellow Christians, although we are effectually called to the adoption of children by the Holy Ghost, and have indeed the first fruits of that spirit, groan within ourselves in a state of imperfection. Burdened with sin, and suffering in sorrow, we look forward in hope of relief to the mind at death, and in expectation of immortal glory to the body itself, upon our public admission, as the children of the resurrection, to perpetual vigour and enjoyment, when the Redeemer, who has already paid the price of our ransom, shall have set us free from the dominion of the grave to die no more.

The amount of the paraphrase, and the design of the text is, that present suffering bears no proportion to future glory. It is the expectation of heaven that throws around the saints, while in waiting for their adoption, their chief defence against pain and despondence, and imparts, at the same time, to our unavoidable griefs the quality which converts them into instruments of felicity: *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.*

The doctrines affirmed correspond with the analogy of nature and of grace, are severally susceptible of proof, and being relevant to the argument, they ought to be given in exposition of the apostle's meaning, provided, the words of the text are not, in their etymology and common use, or in their grammatical construction, altered or violated.

For reasons, which every scholar will readily comprehend, all these rules are, in every case, indispen-

sable to sound criticism. Language is for men—and in order to be intelligible, it must be used in its acknowledged acceptation. Language is imperfect—and none furnishes so precise and copious a vocabulary as to bestow an unequivocal representative upon every thought. The present connexion, and the common use of words are to be considered, or speech must be misunderstood. There is, moreover, a connexion of reason as well as of rhetoric between the representatives of our thoughts; and, therefore, some knowledge of the subject is necessary in order to understand an isolated sentence, whether read or heard. A novice in the sciences is unfit to interpret a difficult or disputed passage in any writer on philosophy. However good a linguist, a man ingorant of the subject is totally disqualified for translating or expounding a detached sentence from the works of Euclid or Sir Isaac Newton, Linnæus, or La Place, or even of Homer or of Milton. Mere volubility, although often mistaken for eloquence, must not pass for good sense. Orthodoxy, including knowledge of theology, is as essential as philology to sound biblical criticism.

I have endeavoured to keep this in view in my exposition of the text selected from the writings of Paul the apostle. I am confident that the doctrines affirmed are in themselves true, that they perfectly coincide with analogy, and that they are indicated by the logical and grammatical texture of the reasonings and the words of the sacred writer. As for *textual* difficulties, they do not often occur to me; and in this passage I am entirely indebted to the ingenuity of others for the discovery that any, even apparently, exists. Really there is none. Heretics who deal in torture, and the orthodox who depend on authorities—the most successful kind of torture—have sented difficulties to which I must, of course, at They are all referred to the words, Κλῆσις, ον ελα διαθεσια, and απολυτρωσις. The first is decidedly

most important term in determining the meaning of this text.

To the word Κτίσις four different senses, and each of them distinct from the idea attached to it in this exercise, have been assigned by different respectable commentators. It has been referred to angels, to all mankind, to the saints particularly, and to the heathen, as distinct from those who have received divine revelation. Different theories, of powerful and extensive application have also been supported by these several commentaries. And it must be acknowledged that there is nothing in the *word itself* to render it uncapable of any such hypothesis. Its sense must be determined by its use, and its connection. To these we now apply.

Although holy angels are ministering spirits, "waiting for the manifestation of the sons of God," they have not been subjected to vanity; they neither groan, nor suffer the exquisite anguish, indicated by travailing in pain together. It is not of them, of course, the apostle speaks in this passage. Nor is it of mankind, as such: for in that case, Κτίσις must include the sons of God, ourselves, also, who have the spirit; whereas these two classes of being, the Κτίσις and the Τεκνων τȣ Θεȣ, are constantly distinguished from one another. It would be still more contradictory to the whole tenor of the reasoning to identify the creature with those from whom it is expressly distinguished: not only the whole creation but ourselves also groan. The Κτίσις cannot denote the saints. The most plausible hypothesis of the four is that which understands by creature the heathen, or the world as distinguished from the church. This is the hypothesis which learned Arminians, who are always inclined, for their own sake, to give the heathen credit for more of religion than they possess, have endeavoured to demonstrate, to which the indolent, and the uninformed who only retail the opinions of others, more industrious than themselves, or they who take pleasure

in deprcating all systems, because it is inconvenient to study and to understand them, have given their assent, and which, Universalists, with sufficient discernment to embrace what corresponds with their own mischievous theory, have received and published with earnestness and emphasis. Some of them, indeed, (with perfect Catholicism,) include fallen angels and damned spirits, among the creatures which groan in expectation of deliverance from the bondage of corruption to the glorious liberty of the sons of God. And these, I may add, next to those who receive the true interpretation, are the most consistent expositors of the words of the apostle.

Κτισις occurs in this passage four different times. In all these instances it is translated *creature*, except once, that is, in the 22d verse. The phrase ἡ πασα κτισις is here rendered *the whole creation*. The translators are indeed blamed, but in my opinion improperly, for altering the phraseology, and not giving the same English word for the same Greek expression, throughout. To such literality, however, no translator of any language may justly be subjected. The idiom of no tongue can bear the restriction. Every important word, and even the particles have a diversity of signification, and there are few perfect synonimes. *Creature* and *creation* do not differ more from one another than Κτισις, in one place, does from Κτισις, in another. It is a superficial criticism, rather than a nice one, which would render Κτισμα uniformly the *thing created*, and restrict Κτισις to the *operation*. Κτισμα and Κτισις are interchangeably used in Greek: and so are creation and creature in English. Creation signifies either the action of the Creator, or the thing upon which the action hath terminated, that is, the creature; and Κτισις signifies either the operation of Κτιστης or its result. Κτισμα, itself, is not uniformly limited to the thing made, without regard to the maker's action. For those who doubt this assertion, Lexcion will furnish authorities. In the 19th, ver

20th, and the 21st verses, Κτισις is rendered *creature*; but in the 22d η παση κτισις is translated "the whole *creation*," for a plain and sufficient reason. When a whole class of creatures is personified, in any discourse, an individual, as the representative, best fits the argument. All good writers, in their moral discussions, use the term *man*, as the representative of mankind. But in connexion with η παση I would use the word creation in preference to creature. I would prefer the abstract form of expression to the concrete, as in similar circumstances, I would say all mankind, instead of the whole man. Indeed the latter would convey a very different idea from the former expression. I am aware the original might be rendered, without violence to grammar, *every creature;* but then, the logic of the passage requires that the creatures should be mentioned, not disjunctively, but collectively. Our English version is of course a correct copy of the original. It is easier for criticism to criminate than to amend our translations.

Κτισις is any thing which Κτιστης performs, and, from its etymology, is capable of application to the whole or to any part of creation. Greek usage has, moreover, rendered the term susceptible of very general employment. It is used in the New Testament in eighteen instances: in fourteen besides this text. It is used in the Septuagint three times, and in the Apocrypha nine. The translation differs according to the thought. The works of creation, the system created, any distinct creature, the soul regenerated, mankind, cattle, ordinances of man, riches, any substance whatever, are the ideas denoted by this word: and it is so rendered in our English version. And conjunction with παση cannot otherwise alter its signification than as the connexion requires. Ἡ παση κτισις occurs in the New Testament, besides the 22d verse of this chapter, four times. Mark, vi. 15. Preach the Gospel to every creature. Col. i. 15. Christ the first born of every creature; and 23. The

Gospel is preached to every creature. 1. Peter ii. 13. Submit to every ordinance of man.

In one of these quotations, η πασα κτισις denotes the constituted authorities of civil society; in another all creatures in the universe subjected to Messiah as their head, or governor; and in two it denotes sinners without respect of persons, who had in fact become, or might become, the objects of the evangelical message. The scope of the connexion, in every case, determines the sense of the word, for there is no technical application established by usage.

To this passage itself, therefore, we must look for the purpose of ascertaining in what particular application it is here employed; always, however, retaining its radical and true meaning—the *creature*. Upon this principle it is evident that the word does not signify all *rational* creatures; because the saints are, throughout, distinguished from Κτισις. It is equally manifest that it does not signify any part of mankind, because the *creature*, subjected involuntarily, is distinguished from *man* who forces it into subjection. Η κτισις υποτασσομενη is one class of beings—ον υποταξαντα is another. Mankind generally, I confess, may be distinguished from Adam, their federal head, in whom all have sinned,' and through whose disobedience, misery has entered into the world; still it cannot be affirmed in truth of sinners that their subjection to vanity is involuntary—ουχ εκουσα; they sin wilfully, and love vanity. Besides, the υποταξαντα denotes rather the hand inflicting the ture of subjection by force, than the moral cause, which subjection to misery has been introduced the world. That τον υποταξαντα επ' ελπιδι does not God, I have already shewn. It includes Adam, his posterity; but then the Κτισις υποτασσομενη is that class suffering beings which have no will, no inclin to remain under their bondage to vanity. T another consideration which shews the absu understanding the Κτισις, in this case, of any

the rational family. If the subject of the proposition be rational, the predicates must all be corresponding: and so, rational hopes, and enjoyments, must be literally understood. But, upon this supposition, the affimations of the apostle are not literally true; therefore the absurdity. There is a figure somewhere, and it is necessary that it receive a consistent interpretation. If the Κτισις be explained of men, whether heathen or infidels, continuing irreligious, then it follows that these wicked men, or, at least, many of them, are unwillingly addicted to vanity—are really anxious for the manifestation of the saints in glory—shall be eventually delivered from the bondage of corruption, although never sanctified—and shall, in fact, enjoy the glorious liberty of the sons of God, though themselves destitute of any fruits of the spirit, or any share in the adoption of the sons. All this, however, is absurd; and it is better to charge the absurdity on the commentary than on the sacred text. By admitting that the subject of the several propositions is itself figurative, the metaphor is consistent, and the several predicates are easily understood. The irrational creation is personified, and the affirmations respecting it correspond.

Personification is a figure of speech used in every language, and on all kinds of subjects. We clothe with the attributes of mind every object of interest as occasion requires. The Scripture style abounds in examples. I quote the following specimens:

"Cursed be the ground for thy sake. And the "land is defiled: therefore do I visit the iniquity "thereof upon it, and the land itself vomiteth out her "inhabitants. It spued out the nations that were be-"fore you. How do the beasts groan! The beasts "of the field cry also unto thee. Things creeping "innumerable, both small and great—these wait all "upon thee. Thou hidest thy face, they are trou-"bled; thou takest away their breath, they die, and

"return to their dust. The earth mourneth and fad-
"eth away; the world languisheth and fadeth away.
"The new wine mourneth, the vine languisheth. The
"earth is moved exceedingly; the earth shall reel to
"and fro like a drunkard. O earth, earth, earth,
"hear the word of the Lord. Give ear, O ye heav-
"ens, and I will speak; hear, O earth, the words of
"my mouth. Sing, O heavens; and be joyful, O
"earth; and break forth unto singing, O mountains.
"The little hills rejoice on every side. The pas-
"tures,—the vallies shout for joy: they also sing.
"And all the trees of the field shall clap their hands.
"For the stone shall cry out of the wall, and the beam
"out of the timber shall answer it. Praise ye the
"Lord: sun and moon: all ye stars of light. Praise
"the Lord from the earth, ye dragons and all deeps:
"Fire and hail, snow and vapour; mountains and all
"hills; fruitful trees and all cedars: Beasts and all
"cattle; creeping things and flying fowl."*

In these, and other passages of divine revelation personification is abundantly used. All creatures, animate and inanimate, are clothed with rational attributes, and are described and exhorted accordingly. They are made to sympathise in trouble and in joy with man, and are represented as serving the saints, and opposing and punishing the sinner, to the glory of the Creator. In most of these passages the connexion is so obvious that the import of the metaphor is immediately perceived by every reader. When the subject is well understood, the language rarely proves perplexing. Inadequate acquaintance with Christian doctrine is the principal cause of logomachy. Had the comprehension of the commentators extended to the doctrine of the 8th of Romans, there would have been less dispute about the

* Gen. iii. 17. Lev. viii. 24, 28. Joel i. 16, 20.
29. Isa. xxiv. 4. 7. 19. 20. Jer. xxii. 29. Deut. xxx
xlix. 13. Ps. lxv. 12. 13. Isa. lv. 12. Hab. ii. 11.

ing of the word Κτισις. It signifies the inferior ranks of creation, animate and inanimate; and these, taken collectively, are personified by the eloquent apostle.

A.

(To be Continued.)

YE ARE MY WITNESSES.

The labour of historical research is never paid in the gratification of mere curiosity. The scenes which the page of history records are often of a character too revolting to a good mind to be contemplated with pleasure. The investigation, nevertheless, may be pursued for the purpose of subserving moral ends of a higher character. To ascertain the actual state of the world in past ages, to be acquainted with its present condition, to know the part acted by the great and good in counteracting the iniquity of their times, in mitigating the wretchedness of wretched men, and the means they employed in the promotion of the cause of God and of man, are ends for the attainment of which the man of liberal views will subject himself to laborious inquiry, and to the consideration of events, disgusting to the mind and painful to the heart. A glance at the state and moral disorders of our world will bring into view those arrangements of goodness and achievements of virtue, upon which we cannot but delight to dwell, and in which a compensation is found for lacerated sensibitilies, by other scenes.

The violation of the covenant of friendship, established with Adam as the head of the human family, took place under the instigation of the devil, who aimed at a dark and dreadful lordship over man, and all connected with him here below. God, by an act of tremendous sovereignty, and as a just punishment to the sinner, permitted his attainment of this lord-

ship. The spirit of God describes him as "the prince of this world;" "the god of this world;" "the prince of the power of the air, the spirit that worketh in the children of disobedience." Of this empire Satan made his boast: "that is delivered unto me." His dominion, in its exercise, has been marked with all that is abominable and terrible. His hostility against the God of heaven has been unceasing, and against whatever bears a lineament of the divine image, he cherishes and displays an irreconcilable malevolence.

Over every faculty and power of the mind of man he has attained an ascendency. The religious principle, so deeply implanted in the human constitution, and which one should suppose so far beyond the reach of his seductive influence, has been found in his train, and in the odious and bloody rites of idolatry, has ministered to the encreasing darkness and horrors of his kingdom. While the soul of man has thus been chained to the altars of idols, his body has been subjected to the most relentless tyrannies. It is in those regions of darkness and of the shadow of death that the character of the devil's reign is most fully seen. But it is not exclusively in those dark abodes; in regions more enlightened its character and power may be seen and felt.

Still it is notorious that man has never ceased to be religious; and expensive, generally, have been the rites of his religion. Whether his devotions be rendered to the *king* and *queen* of heaven, to *Jaggernaut*, or to the *goddess* of reason, its showy forms will be more abundant than the institutes of a more legitimate worship. How heart-rending the spectacle of the resources of the nations being exhausted upon the pageantry of thrones and altars, reared in opposition to those of Jehovah! The effect of misrule and superstition has uniformly been the basement of man. Our nature can never be ele but by an assimilation to the bright image of the

VINITY. This assimilation takes place in a friendly intercourse with the true and living God—*Beholding as in a glass the glory of the Lord, we are changed into the same image.* This intercourse is maintained, not through the impure mediums of errour and corrupt institutes, but upon the basis of eternal truth, and by ordinances appointed by him who knows our frame, and who purposes to exalt our nature. How heartless the prospect, then, to the man of enlarged benevolence, presented in the abuse of public institutions! We would not deal so faithlessly as to amuse our readers with the deceptive thought, that these abuses must be sought in the records of pagan Greece or Rome only, or at most in the temples of idolatrous India. We need not to travel so far from home to find ample demonstrations of the melancholy fact of the existence of such abuses. It is not the name of Christianity that avails to give moral splendour to the character of man. Its principles and worship and order alone, in their effectual application to the understanding and the heart are adequate to the production of such an effect. And, alas! how small a portion of these has been embraced for ages past under the name of *Christian*, the whole history of Christendom too abundantly proves. The arch-enemy cares little for names, except as a mark to gull the unthinking. The devil, at an early day, succeeded to introduce his religion into the sanctuary, and having embodied its principles and forms into a system, he covered it from odium under the mantle of the Christian name.

That in this system there are no truths, we are far from asserting; but we are likewise aware that no truth is tolerated there, except in an *apparent* connexion with falsehood, that a more fatal currency may may be given to delusion. In such relationship truth is infinitely more dangerous than lies. A single truth brought to bear directly against a corrupt system may demolish it; but a truth or many truths, combined

with errour into one code, usually confer upon it a greater degree of stability, and insure to it a permanence not otherwise to be had. The friend of truth will not spare corruption because it may have sought an alliance with principles more correct. He will unceasingly seek the dissolution of this alliance as an event devoutly to be desired. We reserve the further illustration of this thought, purposing to expand it on some future occasion. We are willing to withdraw our eyes from the contemplation of these dark shades of the picture, and to seek relief in the consideration of some features of fairer aspect.

God has not abandoned absolutely our world to the misrule of hell. It is still his world. He looks to our earth as a spot in his empire of peculiar interest. Here he is pleased to exhibit those principles of his moral economy, by which the highest order of intellect in other worlds are instructed: *Into these things the angels desire to look.* In bearing so long with the wickedness perpetrated among men we are admonished of the eternity and immutability of God. Man's departure from God, through an alliance with the old serpent was voluntary: He has in the arrangements of his grace and wisdom, provided that his return to his Maker, and his breach of covenant with hell and death should be equally spontaneous and free. *The people shall be willing*—Jehovah's reign of friendship is over voluntary subjects. To obtain this subjection from man throughout every nation, and in every relation of life, he commissioned his eternal Son, in the character of mediator—*Him hath God the Father sealed*—He is constituted both *Lord and Christ.* Our submission to God must be rendered by doing homage to the Son, as the One Mediator between God and man. For this purpose he sustains the characters of Witness, Advocate, and Captain. In opposition to the usurped claims o devil and his auxiliaries, *Jesus* gives his testi He pleads the cause of God and of man against

slanders of the father of lies and his deluded minions; and as the captain of salvation he will subdue the nations to the obedience of faith and to the enjoyment of happiness, employing the iron rod of his almighty vengeance, to break the power of all who continue irreconcilably hostile to the prevalence and stability of the kingdom of the God of heaven, over which, in all its extent, he presides with a wisdom not to be frustrated, and with an energy which bids defiance to all resistance.

To the subjects of this kingdom we turn with pleasure. They are united vitally and legally and avowedly with the Son of God. In heart they are engaged to the same celestial cause. Few, comparatively, is this number, but *they are called and chosen. They follow the Lamb whithersoever he goeth, through good report and bad report.* The three hundred who followed Jerubaal, were better than the cowardly thousands of Israel; and so it was felt in the camp of Midian. *Two intelligent* and faithful and fearless witnesses, in a cause at issue, are better than a crowd of senseless and unprincipled men, who know little of the matter and care less for it. Jesus Christ has always reserved a number, though small, yet sufficiently weighty in character, to establish the truth as witnesses and to plead his cause as advocates. He has given his testimony in the living oracles of the Book of God; to exhibit that testimony, to plead his cause before men, in the application of evangelical truth, to persuade men to embrace his cause, is the part of his church in her visible administrations. Ah! how her sons have shrunk from the task. The world, as under the usurped influence of its prince—the prince of darkness—has proclaimed its rewards for perfidy to Immanuel, and has, in a voice sufficiently distinct, announced the danger of fidelity to Messiah's claims. These annunciations have been well understood. They have fully produced their effects. See the multitudes who stand back, regardless of the

summons of the LORD of glory—hear the suppressed voice of others, who dared not altogether to refuse—listen to the contradictory statements of another crowd, the spirit of whose testimony is neutralized by the contradictions which result from a combination of folly, of fear and of fraud. The Redeemer of men purposes, nevertheless, to substantiate his claims, as the the vicegerent of Jehovah, through the testimony of *witnesses that will not lie.* By their distinct and honest pleadings he will persuade men to recognize principles, and laws, and institutions of heavenly origin, to the exclusion of every part of the code which was framed in hell, and by which the nations, while held in servitude to the wicked can have likewise been arrayed against the church of God.

In the progress of these events circumstances of inexpressibly painful occur. The truth must be told. That truth bears hard upon many whom the faithful love, with whom they are united by the tender ties of life, and for whom they would most cordially sacrifice all that God has put at their disposal. But the cause of heaven, the public cause of the church of Jesus, and the great interests of a world, forbid the faithful witness to "acknowledge his brethren or know his own children,"* when acting in opposition to that cause and to those interests. Still, however, the saint is not a stranger to the sensibilities of humanity; nor is his heart an alien to the pleasures of social kindness. In the developement of truth, in the declaration of a public testimony, and that under the solemnities and responsibilities of religion, to contradict the men we love, is to flesh and blood no easy task. But this is not all that must be borne. Under the empire of the devil, the opposer of his claims stands exposed to the penal sanction of the laws. This sanction has not unfrequently been

* Deut. xxxiii. 9.

all the forms of horror and of blood. Its mildest shapes have been the profane sneer and the various degrees of slander. What epithet of opprobrium has not been applied, what leering glance has not been directed to the man who regarded the peace of an enlightened conscience, and the favour and public cause of his God, in preference to the world's smiles and transient dear-bought rewards! The cause of the Christian has always been the same. The character of its enemies, whatever name they may have found it convenient to assume, in successive ages, has been remarkably similar; and the weapons they have employed have been much alike, in material and in temper. Of the Son of God it was said, he was a perverter of the nation, "forbidding to pay tribute to Cæsar"—Paul was represented as a *sectary*, and as attached to a *heresy* every where spoken against —a turbulent fellow and a mover of sedition—turning the world upside down, speaking against the law and the place which they found it convenient to designate as holy. The thing intended by the word *bigotry*, in its modern and ill-defined application was not unknown in the early ages of pure Christianity, whose professors ate not of the sacrifices in the idols' temples, nor would they mingle in the unhallowed games of the age. *Unsocial* and *narrow-minded* were qualities too harmless to stop with; Christians, in the popular and official *slang* of the times, were held up as *impious* and *enemies of mankind!* To represent them thus suited the purposes of those who fattened upon public evils; and the reception, without farther inquiry, of the slander was in accordance with that popular indolence which was never upon good terms with mental employment, in the sincere investigation of religious truth. This course of procedure ended not with the early days of the religion of Christ. In what age were these weapons laid aside? In the times of the protestant reformation they were necessary to justify the faggot and the block. In subse-

quent days they have been no less convenient, in furtherance of the great end for which they first were forged—turning the public ear from "the testimony of Jesus" by enrobing the character of the witness, after the example of Nero, in the skin of some beast of the forest.

Jesus Christ, notwithstanding the dangers around and before him, testified to the world of its evils. Paul, and his associates, witnessed to small and great. They reasoned and they disputed. They were reviled. Their cause succeeded in arresting for a time the torrent of iniquity. It is destined still more extensively and gloriously to succeed. It will bless the world in the establishment of righteousness and in the enjoyment of peace—Isa. ii. 2. 4. The Saviour yet pleads the cause of Zion before the throne on high. Let this encourage Zion's sons, in their place, to plead that cause before the world. Faithful to their plighted vow, let them confess the truth before men, and fearless of the insolence of numbers or the frown of power, proceed in the exhibition of truth after truth, until the whole volume of testimony shall be completed, and the evidence decisive. You are urged to this by all that is awful and all that is grand. You are encouraged by the assurance that your interest is embarked in the same bottom with the cause of God. The spirit of the God of truth dwells in his church as an ADVOCATE—Παράκλητος,* to plead the cause of Immanuel and his people. His aim is the *conviction* of the world, demonstrating, by indisputable evidence, the grandeur of the scheme of grace, and persuading the men of the world of their sin and folly in continuing the degraded slaves of the devil and enemies of God,—persuading them to do justice to that cause which they have so long neglected or oppressed, assuring them that the high and holy interest of grace, and the paltry and debasing interests of

*John xvi. 7—11.

can never amalgamate. Nations must, to have permanent glory and felicity, unreservedly bow to the "PRINCE of the kings of the earth;" and churches, to be holy and really prosperous, must cordially embrace and faithfully exhibit the whole plan of his salvation, and urge his claims, in their whole extent, upon the conscience of man. The Holy Ghost has done much in this work of an ADVOCATE. Let those who fear to disturb the empire of darkness and of error, by declaring the *whole* truth, deeming it to be at variance with *spirituality of mind*, and inconsistent with evangelical consolation of heart, to dispute for the claims of Messiah's kingdom, know that the spirit of all grace and of all consolation has acted in his people in the character of an ADVOCATE for truth. In this character he has promised: *I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist.** Under his influence have men been raised up to vindicate, in every age, the cause of God and man, to the conviction of gainsayers. In this vindication no small share of Christian consolation consists. Let those who know nothing of the consolations of religion but what are found in the pleasurable emotions of animal feeling, who are indifferent to truth or error, as a mean of exciting these emotions, say he is a stranger to such a source of comfort; still, sure we are that the saint of expanded mind and of enlarged experience, who derives all his religious joy from Jesus Christ, will value the evidence by which he is assured that the doctrines he believes, and the institutions he observes, are those of Christ; for by these he is conducted to the fulness of his Saviour.

Deeply impressed with the importance of the public cause of God, while he desires and while he tastes, personally, the joys of salvation, the intelligent and faithful Christian will raise his voice in behalf of that

* Luke xxi. 15.

cause, hoping that his accents will mingle in unison with those of Abel, heard from the altar where he worshipped, and from the field where his blood was shed; as well as with those of that martyred army whose souls, under the altar, are accepted of the Lord. He contemplates with a steadfast eye, for God has promised it, the full and harmonious recognition of Immanuel's rights, and of man's rights, in all the nations of the earth. Ere those hopes of a holy confidence are realized, he knows, indeed, that a dark and dreary waste must be passed; but, *sandaled with the preparation of the Gospel of peace*, and guided by the torch of infallible truth, the faithful son of Zion is determined to be consistent as a *Witness*, as an *Advocate*, and as a *Soldier* of Jesus. His fidelity shall not be in vain. Long as that roll may be where are registered the names of the enlightened and cordial followers of the Lamb, not one of them shall be found whose brow an immortal garland will not adorn. *Be faithful unto death and I will give them a crown of life.* With the unlaureled croud what friend of Jesus would wish to take his stand? Paul would not, nor would

ZUINGLIUS.

THE NATURE OF HONESTY.

Honesty, in the common acceptation of the word, is so nearly allied to justice that it may be considered as the same thing. Thousands, in all Christian countries, found their hopes of happiness after death on what they call honesty. How tremendous their error is, might be demonstrated from the impossibility of any one obtaining justification "by the [illegible] of the law." But we mean, at present, to show [illegible] far they mistake as to the extent of the virtue [illegible] they call by that name, and hence illustrate [illegible] tal the deception which such people practi[illegible] themselves.

The term honesty embraces the duties which we owe to other men, to ourselves and to our creator. The two latter are almost entirely excluded and a great part of the former by many. In relation to others, how many think they have acquitted themselves of all the claims of honesty, by mere integrity in their pecuniary transactions? The command of God is, that we "love our neighbour as ourselves," which is said "to be the fulfilling of the second table of the law." Those who are upright in their dealings and pay their debts from no other motive than a regard to their own character and interest, without a love to their neighbour, such as their love to themselves, are altogether defective in this branch of their duty. Beside pecuniary affairs, we are bound to deal honestly with our neighbour, in relation to his character, which is far more important than his property. Yet how wantonly are the characters of those torn to pieces, whose property would be treated with respect? This is most grossly dishonest, and more sinful in the sight of Heaven, than any depredation that can be committed on what is trash compared with character. No matter how sinful a man's conduct may have been; when he reforms, all his past evil deeds should be buried in oblivion. "But if the wicked turn from all his sins that he hath committed —all his transgressions that he hath commited, they shall not be mentioned unto him."* How shamelessly is this law of love violated by many who call themselves Christians, and by thousands who found their claims to heaven upon this honesty! woe to such professors, to such claimants of heaven!

Men are bound to be honest to themselves, not merely in respect of their bodily wants, but also and chiefly in relation to their souls. To make provisions for our food and raiment, is to discharge but a small, and comparatively insignificant part of the

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*Ezek. xviii. 21, 22.

duty we owe ourselves. We possess souls, w
have been kindled into immortal existence by
breath of the Almighty—souls which are the so
our highest enjoyments, and keenest sorrows;
seat of joys that may be endless, or pains that
be eternal; souls that are capable of elevated
perpetual improvement; souls that must be the
jects of everlasting felicity, or of everlasting torm
Is the man honest to himself who neglects this
who suffers it to remain ignorant and uncultiv
when the means of knowledge are in his po
Who suffers it to remain under the curse and
tion of sin, when the righteousness of Christ is
ed him for the removal of the curse, and the
tain of salvation opened, where he is invited to
and be clean? "What is a man profited shou
gain the whole world and lose his own soul?"
the spirit of a man go downward into the earth,
that of a beast, there would be some apology
restriction of self-honesty to the mere wants
bodies. But those who neglect to make any
sion for the happiness of the soul after death,
think so, though "like brutes they live, like
they die." The worth of their better part,
know not nor will they understand. They
get every thing but the gratification of their
appetites. Their honesty to themselves rise
higher than some paltry, transient gratificatio
sensual desires. This is not less absurd than
head of a family to subject his wife and childre
nakedness, hunger, and death, that he might pa
his dog; and then call it honesty.

But such men say, after all, they are honest men,
by honesty they think they purchase the favour of
and thus make provision for the perpetual happin
their souls in the heavenly world. This man
ready rent, we would utterly tear away. Me
something to their maker. Obligations great
those which bind men to serve their maker ca

conceived. They are his property by every possible title, for they are his workmanship, and by his power are upheld every instant. He is infinitely great, good, wise, holy, powerful, glorious, and on this ground entitled to the whole homage of the heart. The laws which he has given for the regulation of human conduct are holy, just and good, and men are bound to obey them. The blessings which he has bestowed on our race are beyond all enumeration; the sun, moon and stars to enlighten the earth and enchant by their beauty are his work, created, made to shine and endowed with beauty and splendour for man's sake; the air, that subtle fluid in which the world floats, in which plants, all inferior animals and men live and breathe, has been formed for the sake of man; the earth with all the mineral treasures contained in its bosom, and the amazingly diversified products of its soil, in the profusion of which the seasons of the year all rejoice in plenty, he has created for the use of man. He has but to stay his hand, from which all these treasures are poured forth, and the heavens become iron and the earth brass, and the air which we breathe becomes the medium of pestilence and death. "The precious things of the deep that lieth beneath," the treasures of the seas, the rains that water the earth, the facilities given to trade by the ebbings and flowings of the tides, the myriads of fishes that load our tables, have all been created by God for the benefit of man. The pleasures of acquiring knowledge and all the stores of wisdom are from the bounty of the Creator. All the enjoyments of social life are from the same exhaustless fountain of goodness; and all these blessings continued to man, notwithstanding his rebellion in Adam and all the personal and national sins by which the majesty of Heaven has been offended for nearly six thousand years. Added to all these he has given us in the Bible a new edition of his law, the knowledge of which we had lost by our sin and folly. By

shippers in the enjoyments of social devotion. But they both found by experience that communion, in the closet, with their best and dearest friend, whom they greatly loved, was more to be desired than the company of the prince, the courtier, and the scholar: and that even social devotion could not supply the place of fellowship with God in secret prayer.

Did men such as David and Daniel retire so often into their closets for prayer, who will—who can say that twice a day, at the return of morning and evening is too much time to employ in this service? Who that has often met and had communion with his Redeemer, in the secret chamber, will not hail with gladness the returning hours of personal prayer? A Christian who understands his spiritual interests—who loves to enjoy the fellowship of him whose love is better than life—who is duly interested for the glory of God, and for his own holiness—and desirous of preparation for the enjoyment of the immortal blessedness of the New Jerusalem, will not permit business, amusement, or company, to interfere wi the seasons of secret prayer. What shall we say that professor, who can spend the night, to a late h with great delight, amidst a circle of friends, and retire to his couch, with this apology—"It is to for formal secret prayer?" Or of him who neg with no better salve than "I am too much t with the labour of the farm, and with the pre business, for secret prayer?" Oh shame! friends, your farms, and your business

which is in secret; and thy Father which seeth in secret shall reward thee openly," is the direction which the Lord Jesus gives to his disciples for the performance of this duty. The devout worshipper enters into his closet to meet and have communion with his Father God—to enter with boldness through the blood of his crucified Saviour, and in holy reliance upon his intercession, into the immediate presence of the Lord his God. He shuts the door behind him, leaving worldly friends, worldly business, and worldly thoughts without, that he may lay open the sorrows of his heart to Him who seeth in secret—pour out before Him his penetential confessions of original and actual sin—seek the removal of their guilt through the atoning blood of Christ—and implore the purification of his whole man from their pollutions. There he seeks the smiles of his heavenly Father's countenance, and there has "communion with the Father, and with his Son Jesus Christ." It is a voluntary appearance for himself alone, individually and personally before the tribunal of God, that is made by him who thus enters his closet. He there becomes familiar with the dread tribunal before which, after death, the disembodied spirits of all flesh must stand, "to receive according to the deeds done in the body," and is prepared, through sanctification of the Holy Ghost, and the exercise of faith in the incarnate Son of God, as his surety, for rendering up at last his account with joy and not with grief.

"Seven times a day" it was David's care to withdraw for the delightful duty of closet devotion. Three times a day, Daniel, "the man greatly beloved," retired from the world for the purpose of secret intercourse with his God. Both these saints had daily the company of princes—both of them were deeply engaged in the cares of empire—both of them had access to all the entertainment that could be afforded by the literature of their respective ages, and both of them had opportunities of uniting with fellow wor-

to the same officer in the church. The pastor
congregation is ordained by the Holy Ghost,
overseer over the flock of Christ the chief shep
and by a power derived from the head of the c
in continued succession from the apostles. W
ver he performs as a pastor, is done in the na
Christ, and when what he does is according
Holy Scriptures, it is done by virtue of an
which is lodged in him, by the head of the c
In this view as well as from the consequences
labors, it is impossible to conceive a more re
ble station among men.

His name, pastor or teacher, is taken from
ty imposed on him, of feeding the flock "with
of faith and sound doctrine," or, without a fig
duty of teaching men, the way of salvation
the Lord Jesus Christ. In the performance
duty, his great business is to expound the
God. By the Holy Scriptures men are ma
unto salvation. They are the living oracles
living God, by which men are begotten ag
living hope through Christ Jesus, and by th
life of faith is nourished, and they thoroughly
the man of God unto all good works. The
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lection of some text, which may serve as a
a sermon, and then discoursing or declai
some common place in theology or morality
any man of common understanding, with a

"rule well." This tribunal has cognizance of the whole spiritual affairs of the congregation, as far as discipline and government are concerned. To it belongs the power of admission into the church. It has the power of canvassing the moral and religious character of the applicants for admission to membership, and to the communion of the Lord's Supper, their attainment in knowledge, their orthodoxy, and their spiritual improvement. "They wait about the gates of the city that the righteous nation who keep the truth may enter in." The members of this court should have satisfactory evidence of moral and religious character, before the applicant is admitted to personal examination before it. The standards of faith, decreed by the supreme ecclesiastical judicatory, under which it acts and whose laws it has no power to set aside, are the tests of orthodoxy, by which it is bound to decide. As these can form no test unless the applicant has read them, the first question proposed in the personal examination before session, should be, have you read those books, naming them. If the applicant answers in the negative, there of course, an intelligent and faithful court will arrest the examination, and recommend the reading of the books. It would be well, indeed, that some member of the court should have satisfactory evidence, that they have been read, before the applicant appears, in order that the pain of rejection, for the present, may be avoided: we say rejection, for how can a person be admitted to the communion of the church, when he has never read the instrument which forms the bond of ecclesiastical union in the body with which he seeks a connection? The very fact of admission implies an approbation of the constitution of the church, whether such approbation is formerly required or not. Besides, what assurance can the court have that the applicant is in good earnest, in the solemn business of his soul's salvation, if he is either too indolent or too careless to read those

small tracts, the Confession of Faith, the Catechisms, and the Testimony? If he is willing to bind himself to adhere to doctrines, as they are exhibited in books which he has never read.

It is not to be supposed that every one who applies can give a distinct account of every article, or truth, contained in those formulas. He may have satisfied himself in reading them, by comparing them with the Holy Scriptures, that they contain nothing contrary to sound doctrine, and yet he may not be able to remember, so as promptly to answer, as to all their contents. Many a person may be able to say that he approves of all the doctrines of a sermon which he has heard, and yet not recollect at the moment one particular. After all, so far should the examination proceed, as to satisfy the court of his competency of knowledge, and soundness in the faith. The examination should not be confined to the theory of the Christian religion, it should extend to the practical application of the truth to the heart—to experimental godliness. The forms of order in Christ's house are violated, when members are admitted by any other door than that of the session. To the session belong all cases of discipline, in which the wise pastor, by office, the moderator, will leave the decision, as well as the admission of members, to the unbiassed judgment of his elders. As the moderator, he has a right to expound the law and settle points of order. But in weighing testimony, and deciding on character, the ruling elders are the proper judges. They have associations with the people, more intimate, and have better opportunities of seeing them, without disguise, than the pastor. A pastor on most cases, will have his own opinion, and it is very natural for a man to wish his own opinions to prevail. If the pastor uses his influence in private, and in open court, he will generally have his power to make his elders a cipher, for men willing to avoid responsibility and the labour of investigation. But is it wise for a pastor to do so

It may be said that the moderator, from his learning and knowledge, is better qualified to decide than his unlearned elders. The trial by jury does not proceed on this principle. The rights of the citizen are thought to be better secured, when committed to the hands of unlearned jurors, than they would be in the hands of a learned judge. If jurors, taken at random from the whole mass of society, may be safely trusted with the civil rights of the citizen, why should not the causes brought before sessions be committed to the management of such men as are chosen for their wisdom, experience, and integrity, by a Christian congregation? The judge in a civil court expounds the law, and commonly comments upon the testimony; and in his comments an intelligent jury discover which way he leans. Too often they are influenced in their decision by the opinion of the judge thus insinuated. Indeed, we fear that the reasonings of the bench on the testimony, is a usurpation of power, and we question whether it would ever been introduced into the courts, but from an apprehension that jurors are in danger of being misled by the pleadings of counsel.

The analogy, it is true, is not complete between the judge and the moderator, and the jury and the elders in session; for these latter are officers of the church, acting in a judicial capacity. Yet the danger of an improper influence from the moderator's chair, upon the elder, is perhaps greater than of that from the bench upon the juror. In the common opinion of the people, the session is nothing, if their phraseology is a correct index of their thoughts. How common is it to hear them say, "the pastor has admitted such a one to the communion—the pastor has censured such a one." Now all wise ministers, for many good reasons, will be careful to remove from themselves so improper a responsibility. It does not rest with them in any well regulated session

The elders should exercise a special watchfulness over the congregation, and see that all conduct themselves in a manner becoming their Christian profession, and should visit the sick and pray with them. In those societies where they worship, it is their duty to see that the youth, as they arrive at the years of discretion, read the standards of the church.

THE BOARD OF DEACONS.

In all societies formed among men, there are temporalities which belong to the associate body. The members of the church of God, though while here strangers and pilgrims on the earth, and seeking a better country—even an heavenly, yet they are men, and bound to the visible creation around them by those ties that are common to humanity. God has provided for their bodily wants those supplies which they need. A portion of that property which God gives to the members of a Christian congregation it is their duty to contribute for the maintainance of the outward ordinances of the church. Churches are to be erected and kept in repair, provision is to be made for the support of the poor, the wants of the pastor and his family are to be provided for, congregational contingencies are to be met, and contributions made for public ecclesiastical purposes.

The funds appropriated to these purposes are commonly raised by pew rents, voluntary subscriptions, and collections made on the Lord's day, within the hours of public devotion. Whether these collections made on the Sabbath, should be employed for any other purpose than the support of the poor, some have doubted. But there is no room to doubt among men who understand the subject.

When the house of the Lord required repairs in the reformation under the reign of Jehoash, a part the funds necessary for those repairs was raised this way. "And Jehoash said to the priests,—

the money that cometh into any man's heart to bring into the house of the Lord, let the priests take it to them, every man of his acquaintance; and let them repair the breaches of the house, wheresoever any breach shall be found.——But Jehoiada, the priest, took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord: and the priests that kept the door put therein all the money that was brought into the house of the Lord——And they gave the money, being told, into the hands of them that did the work."* This money was collected from those who come to the altar of the Lord to worship, and the fund thus raised was appropriated to the repairs of temple.

Indeed, as all men of business know, and as every man of sense might know, all the money raised, in any or all the ways which we have specified, or in any other, for congregational purposes, constitutes one fund. Nothing can be more ridiculous than to consider a dollar raised in one way more sacred than a dollar raised in another. But it may be said that out of this one congregational fund the poor should be fully supplied before any other appropriation is made. This is another question. But we may spend on it a passing remark. Shall the church rot, and the minister be dismissed or reduced to starvation, because all the poor are not amply supplied? The church must be kept in repair, and the salary of the pastor is as much his property as the income of any other man in the congregation.

It is impossible that the finances of the congregation can be managed by the whole of the members collectively: an order of men must be employed for this purpose. The priests had this charge under the old testament, and the apostles had it under the new, until it became so burdensome, when there were so few

* II. Kings, xii. 4, 5, 9, 11.

ministers, and the fields every where white for the harvest, that God was pleased to institute, as officers in the church, an order of men for this special purpose. This is the order of deacons. We have the record of the institution, and their ordination, in the sixth chapter of Acts. That the right to administer the finances was taken out of the hands of those with whom it had been lodged, we have not a single hint. These were the ministers and ruling elders, who are also deacons. The power of the board of deacons respects the finances only. God, by the constitution of such a court, and setting apart such officers, teaches us that "the earth is the Lord's, and the fulness thereof," that what is contributed for the support of the church is given to the Lord, and he will have it managed in his name.

That the office of deacon should in so many churches be supplanted by that of trustee, is only another evidence that men choose to walk in the way of their own devices, rather than abide by the institutions of the Head of the church. It may be said, indeed, and it has been said, that the office of the deacon regards only the poor of the congregation, and that trustees are chosen for administering finances appropriated to other purposes. We reply that we have no instance, in the New Testament, of monies raised in any congregation for the support of its own poor. The contributions raised among the Gentile churches, by collections, on the first day of the week, were for the supply of poor saints at Jerusalem. We infer the supply of the poor of our own congregations, and the inference is fair. The fact that any part of the funds of the church was committed to the management of the deacons warrants the conclusion that all were. The business over which the deacons were set was τὸ διακονεῖν τραπέζαις, to serve tables, which, though we should with Parkhurst and Stockius refer speci to supplying the tables of the poor, yet the po sion of one branch of the church's rev administration warrants the extension

But "the service of tables," though the daily ministration to the poor gave occasion to the phrase, should not be so limited. The word τραπεζα is used for food which is served up on them. "The table of devils,"* means the food of devils. The word "bread," in the Lord's prayer, signifies all temporal blessings necessary for God's people. The word διακονεω properly signifies to minister, to officiate in providing supplies, and, without any violence, may extend to ministration in the whole fiscal concerns of the church. Hence the logic requires, and the grammar fairly admits, the extension which we claim for the powers of the deacon. A few men must manage all the finances, the apostles could not. And for this purpose we hear of no order but that of deacons. We know that in the apostolic age it was so understood, and that the board of deacons did exercise powers to this extent. The following is Calvin's† account of this matter: "Nor was the situation of the deacons at that time" (the council of Nice 325) "at all different from what it had been under the apostles. For they received the daily" (does he not mean weekly) "contributions of the faithful, and the annual revenues of the church, to apply them to their proper uses, that is, to distribute part to the ministers, and part for the support of the poor." Again,‡ "canons were afterwards made which divided the revenues of the church into four parts, assigning the first to the clergy, the second to the poor, the third to the reparation of the churches and other buildings, the fourth to poor strangers." All these were administered by the deacons under the superintendance of the minister.

THE CONSISTORY.

This ecclesiastical court is composed of the pastor, who is moderator, and of the elders and deacons. To its jurisdiction belong the supreme control of

* 1. Cor. x. 21. † Institutions, vol. III. p. 74, 75. ‡ Ibid, p. 77.

the finances, as to their administration, and the adjudication of mixed cases. The supervision of the deeds of the board of deacons belongs to this court.

GEOLOGICAL REMARKS.

Some very distinct features of infidelity are still visible, in many philosophical works, and in many opinions held by those who are friends of revealed religion. In the late age of infidelity, philosophers were fond to keep the great first cause out of view in their discussions, and to refer all the phenomena on the surface of the globe to causes, which, for any thing appearing in their works, might be primary.

The passage of the river Ohio through the Silver Hills, below Louisville, was said to have been effected by some great convulsion of nature, severing the hills, and opening a passage for the waters of a great lake, which before existed above them. The natural bridge of Rockbridge county, Virginia, was also said to be the work of a convulsion, by which the mountain was cleft. The Blue Ridge, in Virginia, was torn asunder, by some mighty force, to open a course for the James' River; so of the passages of the Potomac, the Susquehannah, the Schuylkill, the Delaware, and especially the the North River at the Highlands, in New York, by all of which, we are told great lakes, existing no one knows when, and extending no one knows how far, were drained.

To shew how perfectly visionary and futile such hypotheses are, notwithstanding all their pretensions to grave philosophy, we shall select the passage of the Hudson through the Highlands, at West Point, for a few remarks. Dr. Samuel L. Mitchell, of New York, of whom as a literary and profession we mean not any thing disrespectful, state appendix to the American edition of Cuvier'

rie,* "that the Highlands formed the southern barrier of a great lake, whose waters were discharged by the opening through which the Hudson now passes."

The highlands form the outer, or southeasterly range of the Alleghany Mountains, stretching from the North River, at least to the southern boundary of Virginia. The whole may be called the Kittatiny range, an Indian name, by which a portion of it is known in New Jersey. On its northwest side, there is a continuous valley, extending its whole length, from twelve to twenty miles in width. On the northwest this valley is bounded by a continuous range of mountain, running parallel with the Kittatiny mountain, its whole length, and the whole of which may be called the Powhatan range, a part of it being known by that name in Virginia. It received the name from the father of the celebrated Indian princess Pocahontas. Had there ever been a lake in this valley, of so great depth as to approximate to the summit of the Highlands, it must have extended the whole of its length, at least seven hundred miles. To give any pretext for the theory of a disruption of the mountain by the pressure of the water, the lake must not only have approximated, but actually have arisen to the very summit. The altitude of Butter Hill on the west side of the river, is 1529 feet. Now, if there be any part of what we call the Kittatiny range very considerably lower than the altitude of Butter Hill, it is impossible the waters of the supposed lake could have arisen so high as its top, for over that lower part, they would have discharged themselves. That some parts are lower is a fact. In the neighborhood of Harrisburgh, at the passage of the Susquehannah through this mountain, though we do not know that its altitude has been ascertained by actual admeasurement, yet every one who has seen

* Appendix *to Cuvier Theorie*, p. 365—380.

it at that place, must be convinced that 500 feet is a large estimate for its height. The waters then, at West Point could not have arisen within 1000 feet of the summit of the Highlands.

Six considerable rivers now pass through this mountain—the James' River, the Potomac, the Susquehannah, the Schuylkill, the Delaware, and the Hudson. Who can conceive that the lake should have burst through the mountain in six places at the the same instant! Yet this is necessary to support the lake theory; for had one opening been effected before the others, by that one, the waters would have discharged themselves very speedily.

Again, it may be asked, as these six rivers formerly must have discharged themselves into this lake, where was the outlet? It will not do to say that evaporation was sufficient; for we know that it is not sufficient in the instance of our great northern lakes, from which, evaporation notwithstanding, the St. Lawrence issues. We may also ask, how the depth of the Hudson at West Point, and above the Highlands, could be 60 feet? Why should the tide ascend one hundred and seventy miles to Stillwater? Utterly impossible, on the doctor's theory.

We know too that the highest land on the route of the northern canal of New York, between tide water and Lake Champlain, is only 115 feet; it is said, however, there was a barrier at the Thousand Islands, on the St. Lawrence; but Dr. Mitchell admits,* that by "the mighty rush of waters," the waters of lake Ontario subsided only 160 feet. By that outlet, then, the lake would have discharged itself, though not rising within 1300 feet of the summit of the Highlands. Any one of all the arguments which we have enumerated is itself sufficient to set aside the theory in question. Men so sensible as Dr. Mitche[illegible] Mr. Jefferson, never could have adopted [illegible]

* Page [illegible]

ries, were it not the imperfect knowledge they must have possessed of the courses and elevations of our mountains, and the configuration of this part of our continent, and the rage for such theorising on all subjects connected with geology, kindled in the infidel schools of Europe.

The Creator does indeed work most extensively by the operation of second causes, but every judicious philosopher must admit that the beauties and harmonies displayed in the arrangement of our rivers, continents, mountains, lakes, &c. are the contrivance of divine wisdom and the immediate effect of divine power.

STATISTICS OF THE UNITED STATES.

The annual expenses of the government of the United States, as appears by the appropriations made by congress, during the session of the winter of 1819—20, are,

For the army, - - -	$8,917,093 27
For the navy, - - -	2,583,940 00
For the civil list, - - -	2,150,902 06
For other purposes, - -	267,973 37
Total, - - - - - -	$13,919,908 70

This is exclusive of appropriations for various objects, of which the amount could not be ascertained at the time, and of those for the liquidation and interest of the national debt, about $10,000,000

The expenses of the state governments probably amount to about $15,000,000

The number of lawyers in the United States is probably about 10,000.

Estimated annual salary of each, $700

Total revenues of the gentlemen of the bar, $7,000,000

Fees of justices of peace, constables, sheriffs, jurors, &c. may be estimated probably at about $5,000,000

Total expenditure for the support of the whole machinery of civil government in the United States by these estimates, $40,000,000

Which amounts for every family to $24

Physicians, estimated at 9,000.

Estimated annual fees of each, $600

Total revenue of the faculty, $5,400,000

Clergy, of all denominations, may be estimated at 7000.

Estimated salary for each, $500

Total revenue of the clergy, $3,500,000

The whole population, 10,000,000.

White population, about 8,000,000.

Of these it is estimated that one fifth are in the common elementary or English schools, making a total of 1,600,000.

Estimated tuition money of each, $6

Total common school revenue $9,600,000

Annual expense of books, boarding and clothing of each scholar, $50

Amounting for the whole to $80,000,000

Total annual expenditure for education of children, $89,600,000

All these expenditures for the support of civil government, of professional men, and for the purposes of education, are made upon mind, and amount to the astonishing sum of *one hundred and thirty four millions, four hundred and twenty thousand, one hundred and eight dollars*, annually. To this sum, large as it is, must be added the revenues raised for the support of grammar schools, colleges, theological seminaries, medical schools, literary societies, bookselling establishments, magazines and newspapers, which we have no means of estimating at prese with any thing approaching to accuracy.

What a happy picture of our country does r of its expenditures present! To supply all th

resources, oppression is no where felt; the great mass of our population are enjoying not merely the necessaries, but most of them, some of the luxuries of life. All these revenues may be said to be raised by voluntary contribution, for even the government is a voluntary association. How loud the call upon us to be grateful to God for all this national prosperity and glory! It is all his gift to the commonwealth, and to him the commonwealth should give all the glory. We are indeed surprised that so small a proportion is expended in making provision for welfare after death. But the day dawns. The universal introduction of the Bible into the common schools, would greatly increase the proportion; for every one of them would then, in some degree, become a nursery for heaven.

ORDINATIONS.

Mr. Hugh M'Millan, and Mr. Maddon, were ordained and settled in the pastoral charge of congregations in Chester district, South Carolina, by the Southern Reformed Presbytery, in the month of June.

Mr. Charles Mais was ordained to the ministry by a Baptist council, in Newburgh, August 6th. The ordination sermon was preached by the Rev. Mr. Malcom, of Hudson; ordaining prayer offered up by the Rev. Mr. Wright.

ITEMS OF INTELLIGENCE.

At Louisville, Kentucky, a society is formed under the following title: "*Palestine Masonic Missionary Society of Louisville.*" The object of this Society is to aid the Palestine mission, in which their masonic brethren, the Rev. Messrs. Parsons and Fisk were at that time employed as missionaries. Mr.

Parsons is since dead. The Boston Recorder, (a religious newspaper, said to be supported by 5000 subscribers,) recommends the example of the Kentucky Free Masons to the fraternity, in the United States at large, for imitation.

The Massachusetts Missionary Society have had, for the last year, 17 missionaries in their employ, 15 of whom have laboured in the state of Maine.

IRELAND.—Numerous schools have been opened by Protestants in the Roman Catholic districts of Ireland, and though they are generally, and vehemently, opposed by the Popish priests, yet there have been entered in the schools above 150,000 children, and 7000 adults. They read the Bible, chiefly, large portions of which are committed to memory by the pupils. These schools are opened by an institution called the Hibernian School Society of London. Their agent, Mr. Stephen, in the report of his third visit to these schools states, that while 21 out of every thousand in Ireland are committed to prison for crimes, yet he had not heard of one, out of their 157,000 pupils, who had been arraigned in any criminal cause. So eager are parents for the education of their children, that the priests have been compelled to open schools in order to keep the children from the Protestant institutions. But they do not use the Bible as one of their school books.

LONDON SOCIETIES.—*Wesleyan Missionary Society.*—The collections in London, about the time of its last anniversary, (April 24th) amounted to $5,332 44. Lord Gambier, one of the British negociators at Ghent, was among those that delivered addresses.

The Church Missionary Society.—This society is the exclusive property of the Episcopal church established in England. Its object is the extension of that church. It has numerous missions in those heathen countries which Great Britain has conquered. Its 22d anniversary was held in London April 29th. The receipts into its treasury, for the year ending that day, were $148,152 52. Lord Gambier was in the chair.

British and Foreign Bible Society.—The 18th anniversary of this society was held May 1st. Receipts of the year preceding $460,884 08. Issues of Bibles and Testaments for the same year, 255,739. Total issues, from its formation, nearly 3,500,000.

Prayer Book and Homily Society.—A society instituted for the circulation of the standards of the Episcopal church—held its 12th anniversary, April, in London. Income for the year, $9,131 78.

United Brethren or Moravians.—Their annual collection sermon for the support of their missionaries, of whom the about 170, was preached, in London, May 2d. The $302 40.

Jews' Society—Instituted for the conversion of the J its 14th anniversary, in London, May 4th. $49,817 come for the year.

th School Union.—Established in 1803. It held its an-
y about May 4th. Under its care are 5,637 schools—
eachers: of which, 622 were added during the last year
rs 138,859. Receipts of the year $78,824 28.
l and Military Bible Society.—Annual meeting May
ord Gambier in the chair. Receipts of the year $9,058 50.
lon Missionary Society.—This society is instituted by the
ndents. It held its 28th anniversary about May 7th.—
ts of the year $120,700 23.
gious Tract Society.—23d anniversary. Issued of tracts
e year, 5,222,470. Total issued, since its formation,
,000. Receipts of the year, $41,119 44.
ican Institution—For evangelizing the Africans. Re-
of the year $4,980 30. The 16th anniversary.
tish and Foreign School Society.—17th anniversary. Col-
ns $1,123 90.
ernian Society—which has established the schools in Ire-
mong the Papists. The 16th anniversary, May 4th. Re-
of the year $23,852 12.
e total of all these receipts amounts to nearly $1,000,000,
e year ending about the 1st of May last.
nerican Baptist Missionary Convention—organized May,
, in Philadelphia, by 36 Baptist ministers, delegates from
sachusetts, Rhode Island, New-York, New-Jersey, Pennsyl-
a, Delaware, Maryland, District of Columbia, Virginia,
th Caralina, South Carolina, and Georgia. The convention
ted a board of commissioners consisting of 21 members—all
nisters. No missionary could be appointed by this board but
he Baptist church.

The whole ecclesiastical and secular affairs of the missions
subjected to this board, and hence, though the Baptists are
lependents in their principles of church government, yet this
ard possesses more than the powers of the apostolic presbyte-
in relation to all missionary purposes.

The tendency of this measure, though professing missionary
rposes, is to consolidate the Baptist interest, and bring the
hole of that great body to co-operate in promoting the success
f the Baptist cause.

In funds at the constitution of the convention, $1,556 67 3-4.
stimated annual income from its auxiliaries, $5,850 00.

A travelling agent was appointed for the formation of auxili-
ies, and the collection of money.

One missionary in India was taken under the care of the board
commissioners, and $1,000 appropriated to his use.

United Foreign Missionary Society.—This society was form-
he united exertions of the Presbyterian General Assem-
Dutch Refermed General Synod, and the Associate Re-
Synod. The board of managers, for 1820, consisted of
rs and 18 other managers; fifteen of the members o
re laymen. The whole of the ecclesiastical and
of the missions of this society are subject to this b

which, as far as the evangelizing of the heathen are conce is the supreme ecclesiastical judicatory of those bodies r sented in it. By the constitution, (Art. VIII.) the mission are to be selected from the Presbyterian, Reformed Dutch Associate Reformed churches.

A mission family, consisting of two ministers, from the eral Association of Connecticut, and 19 other persons, were out, in 1820, by this institution, and the Osage country, bet the Missouri and Arkansaw rivers, about 400 miles west o Mississippi, selected as the field of their labours.

The President of the United States has pledged himself port III. p. 13.) to co-operate with the missionaries, "not on erecting the necessary buildings for schools, but also in de ing the current expenses."

This society having its missionaries, in part, supported o the United States treasury, will be able to enlarge its operat to a great extent, with very little aid from private contrib

The funds, after the outfit of the Osage mission, amoun $3,635.

A shaking among the dry bones in the valley of vision.— are many promises that the Jews shall be restored to the ment of the blessings of the church from which they hav been cut off for their unbelief. "Thus saith the Lord; I will take the children of Isreal from among the heathen, er they be gone, and will gather them on every side, and them to their own land."* "Nevertheless, when it shall the Lord the veil shall be the taken away."†

These promises are likely to be speedily accomplished. New Testament has been translated into Hebrew and publi There is in operation, in England, a large society for Eva izing the Jews. One has been organized in New-York, auxiliaries to it are forming. A German nobleman, the of Vollmarstein, has appropriated a considerable portion large estate to the same object; and a promising young Jew Jadownisky, is now studying divinity in New-York, und patronage, preparatory to evangelizing the seed of Abra Agents are employed in circulating evangelical Tracts, New Testaments, in Hebrew, among the Jews, many of w seek after, and read them with great avidity. Lately, in P in Poland, so great was their eagerness to receive the Testament in Hebrew, from Mr. M'Caul, an agent employ its distribution, that the military had to be employed to p disorder in their contentions for copies.

The Turkish empire, which sways its iron sceptre over land of Palestine, the mountain of Israel's inheritance, is ing on its basis. Successfully attacked by the Greeks west, and by the Persians on the east, and the weight of t sian empire bending over it, and ready to crush it, the ho judgment appears to be fast approaching.

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* Ezek. xxviii. 25. † 2d. Cor. ii. 16.

THE

EVANGELICAL WITNESS.

VOL. I. OCTOBER, 1822. NO. III.

CRITICISM ON ROMANS, VIII. 18—23.

(Continued from page 59.)

I will not again advert to the words ἀπ'ἐλπιδι, υἱη, υιοθεσια, and απολυτρωσις. Enough has been said already to determine their meaning, and, if Κλησις be well understood, no textual difficulty rests upon any other expression. I proceed rather to state the principal doctrines in the text.

Doctrines.

1. The state of body upon which the saints enter at the resurrection shall be visibly glorious.

2. The principal designs in sustaining the surrounding creatures according to the economy of the present world is to declare the glory of God by the splendours of our celestial condition.

3. The world is now enslaved, and sensitive natures tortured by sinful man.

4. A great part of the matter which now composes the various classes of creatures, shall pass into a permanently glorious condition in the bodies of saints.

5. The resurrection of any irrational animals, being absurd and contradictory, is impossible.

6. There is an established and intimate connection between man and the whole creation; a sympathy of condition and of destiny which shall more fully appear at the *end of time.*

We might extend the discussions of these se doctrines, but I forbear. To the last assertion rect my chief attention in the conclusion of th say.

There is an intimate connexion between man and the whole creation. In the scale of being holds the chief rank, and the inferior ranks were to provide for him, to whom God has repea granted the right of dominion.

For man the world was formed, and for his s is sustained. The earth hath he given to the dren of men. It is a place of residence, of trial enjoyment. It provides food and raiment as w exercise. It answers another and a greater pose. It furnishes the matter of which our consist: the aliment by which they subsist and And is not the life more than meat, and the bod raiment? The Lord God formed man of the the ground: and if we return to the dust w arise. *Though after my skin worms destroy dy, yet in my flesh shall I see God. The de be raised incorruptible and we shall be changed* ultimate end of the animal economy is the tion of the body at the resurrection; and the festation of the sons of God is the chief end whole material world. For unembodied spiri a world as this would be, comparatively, if not lutely, useless. Earth, air, water, light, vege and animals, display in their constitution and a ment, individually and collectively, the wisd power of Jehovah; but their principal use is up the bodies of the children of God which tined to shine with inconceivable lustre after surrection.

That great day will itself more fully disclose enlarged understandings things of which it is haps proper that we should be at present n nutely informed: and with this hope we contented. We are certain, however, that

bodies in heaven, and that there will be there an innumerable multitude. Where there is visible body there must be light. This elegant as well as necessary element existed before the sun and shall outlive the king of day. The saints shall shine as the stars in the firmament, and shall, forever, behold the face of the Messiah, raying around him, from his glorious throne, throughout the heavens, a light which surpasses the brighness of a sunbeam. They, too, fashioned in body after his glorious body, have not only clear intellection of truth by the mind's eye, but also a splendour, a beauty, and an elegance of body, visible to the corporeal eye—a robe of light surpassing the delicacy and grandeur of the morning clouds irradiated by the rising sun. Some such drapery was assumed as a covering by angels when they descended to converse with mortals—some such covering, before art had invented raiment, and before sin exposed to shame and nakedness the inhabitants of Eden, served them in the original state of human nature; and some idea of it is given in the history of the transfiguration by the disciples. Light is one of the ingredients of every known organized body. Metals and rocks possess it in a latent state, and emit it in a sensible form by collision. A specimen of its possible, and even actual existence, independently of second causes, is found in the pillar which guided the ancient Hebrews though the desert, and in the Shekinah between the Cherubim, which ennobled the Tabernacle of the testimony. I doubt not that our immortal bodies shall appear in light, full of glory, when we shall appear with him who is the resurrection and the life. The Holy Ghost has implanted in our renovated minds an unconquerable propensity to look forward with desire and with hope to this final state of body; and this high expectation, when realized, will justify to the intelligent universe, the wisdom and the goodness of God in the formation and sustentation of the creatures around us on earth.

in all their transmutations, and in all their connexions of pleasure or of pain with one another and with us the disciples of Christ and the children of God.

This consideration precludes the possibility of that brutal idea—the resurrection of birds and of beasts. These creatures have had their day and have served their purpose, and could we suppose they were endowed with consciousness, they could not complain of injustice were they remanded to a state of nonentity, much less, if they, without pain or injury, are, in the ultimate distribution of their component parts, so fixed as permanently to glorify any attribute of the Lord God. The Christian's paradise differs exceedingly from the habitations of sensual delights created by heathen or Mahometan fancy to beguile the carnally minded. The natural appetites furnished for use in the present economy have in heaven no place. The children of the resurrection are as the angels of God in this respect. Bodies, indeed, they have to distinguish them from the sons of the morning; but these bodies are incorruptible, and, of course, being incapable of decay, are equally so of being recruited by aliment. They neither hunger nor thirst.

There is a contradiction involved in the thought of a future resurrection of the brutal tribes. The number of distinct material elements, however innumerable the forms they are made to assume in the vegetable and animal kingdoms is very small, and the quantity of all the disposable substances on the surface of the globe which furnish the *pabulum* for the plants and living creatures bears no very great disproportion to the yearly assemblance of animated beings. It is the same actual mass of matter that has been since the creation of the world, growing and decaying, living and dying, passing under the various forms, and supplying the materials of which su[illegible]sive generations were moulded to answer their [illegible]porary ends. Probably every twenty years wil[illegible] since the creation of the world, employed this

mass in living bodies, and certainly every century, at a fair average, has done more than this. The resurrection of the whole creation of animals is, therefore, not only useless but impossible. It is much more probable that, during the standing of the world, every particle of such disposable matter shall have been appropriated to human bodies, and that the entire removal of this vast quantity from the terraqueous globe, at the resurrection, will occasion, according to the purpose and the prediction of the Creator, the general conflagration, and the final dissolution of the solar system, as to its present economy. Certain it is that, even by the laws of gravitation and repulsion, such a consequence, as the entire derangement of the system, must result from the substraction from the earth of the matter of which the bodies of all men have been composed. A subsequent organization, and a corresponding economy, may be safely trusted to the wisdom and power of God, who, in his eternal counsels, made provision for every event. *We, according to his promise, look for a new heaven, a new earth wherein dwelleth righteousness.*

We have no reason to conclude that God will really annihilate any substance which he hath called into existence; and it is as impossible to demonstrate the opposite opinion, as it is to deny the destruction of forms and conditions under which substances for a time appear. That there is something which is not matter, in the constitution of the lower animals is ascertained from the fact of their possessing senses, and thought, and volition. Many of them are susceptible of considerable instruction. They possess recollection, and improve by experience. The Scriptures affirm both the *immateriality* of a portion of their complex constitution, and the *mortality* of their immaterial part, when the body is disorganized. *For that which befalleth the sons of men befalleth beasts; as the one dieth so dieth the other. Who know-*

eth the spirit of the beast that goeth downward to the earth.

There are, nevertheless, some reasons which render it probable that the matter of the solar system shall not be annihilated at the resurrection. I know that it may, if it be the will of God: and I do not know that he will not order it back into nonentity. His power is not to be disputed. In him every thing that exists has its being. Yet he hath assured us that matter will exist to eternity. The bodies of the saints, the body of the Lord Messiah, shall exist in never fading glory. The bodies of the wicked shall endure in the midst of those material flames which the breath of the Almighty, like a stream of brimstone, doth kindle to the glory of his justice. We moreover look for a material system organized subsequently to the solution of that which now exists. And we expect it by virtue of a promise which stands when the heavens pass away.

"Both the heavens and the earth, which are now, are kept in store reserved unto fire against the day of judgment." Great shall be the noise, fervent the heat, and awfully grand the sight, when this change shall be accomplished. The heavens being on fire shall be dissolved, the elements shall melt, the earth also and the works that are therein, shall be burnt up. But fire is itself a substance, and annihilates nothing. Heat only melts, and separates the parts of other bodies to a greater distance. Their figure and their other qualities change, but the elements exist although melted. Subsequently to the change, new heavens appear, and a new earth is consolidated. Is it impious or unreasonable to conjecture that the renovated system arises from the ashes of this world? Is the supposition of a total annihilation and a subsequent and immediate creation of another mass of matter more consistent with wisdom and with victory? Here, too, upon this mass of matter where we dwell, God has accomplished his chief work. Here Messiah

was born, here he died, and by his death he overcame. Of this earth he took a body; of this earth he made the bodies of his sons and daughters. This, the most interesting province of Jehovah's empire, teaches angels the manifold perfection of the Godhead. Upon this earth hell has erected her gates and her battlements; the whole population of the province were excited to rebellion against his government who expatiates his goodness over unbounded space. Every eye was turned to this spot in which the battle raged. We, for transgression, are placed under the interdict: but, we must not argue, from our ignorance, that the obedient provinces of the magnificent empire are unconcerned in the event, or are as regardless and ignorant of us as we are of them. Messengers, who move with a celerity surpassing that of the lightning, are going to and fro, and the Head of all things is every where present to diffuse knowledge among all intelligent creatures; and shall this province be blotted forever out of existence, or, rather, shall it not be changed and perpetuated.

A change is undoubtedly necessary. Guilty man subjects the earth to vanity. It groans under his crimes; and every sensitive creature is reluctantly compelled to endure the torture. God will assuredly reckon with the rebels, who, having perfected their right of occupancy and enjoyment, not only appropriate, as robbers, his creatures to their own use, but, moreover, abuse them, and reduce them under the bondage of corruption. The whole creation groans and is in travail. The time of the deliverance will come. The earth vomiteth out her guilty inhabitants. The beasts of the field call for vengeance on their tormentors; and could we suppose that the creation were endued with consciousness, Oh how sanguine would be the expectation of the glory which shall be revealed in us, when admitted to our last home, when new heavens shall arise, and a new earth become the abode of righteousness.

Are we culpable in this anticipation? I hope it is no crime to look forward to the end of this economy. While we are fed and clothed and comforted by the creatures made for our use by the Creator; while the arts and the sciences are subjecting the several parts and classes to profitable experiments; it cannot be unlawful for us, who love the Lord God, to investigate the moral purposes, and the ultimate end of creation. If it was not unworthy of God to make those things and institute them subjects of his care and government, it cannot be unworthy of our reason or our piety to contemplate their existence and trace with pleasure their relation to us and the common parent of all. *The works of the Lord are great sought out of all that take pleasure therein.*

Greatly as these considerations enhance our estimate of the celestial bodies of the dead who shall be raised uncorruptible, abundantly as they justify the wisdom and goodness of the Almighty, in the creation, arrangement, and sustentation of surrounding objects, much, too, as they tend to mitigate our uneasiness under suffering, we, who have the first fruits of the spirit, have a still more abundant joy set before us. Although much of the matter of this suffering creation shall pass into a future state in and with the bodies of the saints redeemed from all corruption, and shall be immutably settled in connexion with mind, and irradiated with unconceivable glory, it is the perfection of mind itself, in the full enjoyment of God, Father, Son, and Holy Ghost, that constitutes the chief hope of the heirs of immortality. The change which matter shall undergo is indeed great—greater than the difference between a mass of putrefaction and the meridian sun; corruption shall put on incorruption: but the change which the soul shall experience, excels. To mind peculiarly appertains the blessedness which the compan gels, and the communion with God, afford. what manner of love the Father hath bestowe

ıuld be called the sons of God! Belov-
ʼe the sons of God; and it doth not yet
ʼe shall be: but we know that when he
ʼe shall be like him; for we shall see
Whom have I in heaven but thee? And
ıpon earth that I desire beside thee.

A.

BATTLE OF DRUMCLOG.

American Reformed Presbyterians or
will feel a glow of enthusiasm, we
d holy exultation in reading the follow-
article. They will rejoice in the con-
and direct ecclesiastical descent from
ıters, whose Christian heroism dared
ıt, risked every thing, and displayed
ɔur in the good cause of God, for the
ience, and for the civil liberties of
ıtians will applaud the magnanimity
nd thank God for the more than
nan bravery, which their brethren,
cause of Christianity displayed,
m the pen of the Rev. Mr. Brown-
ın clergyman, of New-Jersey, to
he following testimony is given by
ıational Gazette, from which it is
respondent, as will be perceived
ɔreface to the graphical narrative
ımclog,' is warm in his religious
s as a Scotchman. We l

him to be a gentleman of great worth and learning, on whose testimony in favour of the authenticity of the original statements which he offers, full reliance may be placed."

"Of all the Waverley Novels "Old Mortality" produced perhaps the greatest sensation in Scotland. It pleased the *light readers.* It was very acceptable to the Tory Party. It roused the attention of the Whigs —I mean not the Radicals; but the descendants and lovers of the true "*Whigs of the Covenant.*" It excited a burst of admiration; and a burst of indignation, deep and severe. The one from the Tories; and the mere admirers of fine historical romance—the other from the religious and devout body of the nation.

It was a novel affair; and it excited the public feeling to an intense degree, to see venerable clergymen descending into the arena, to attack the statements and sentiments of a romance. There was reason for this. The book was read by every body, and it contains the sentiments of toryism in their most imposing form—and there is much that approaches to a degree of impiety which that sober people will not bear. Nay, the religious public deemed that they saw no less than a design to ridicule the memory of the martyrs and patriots of the days of Charles II.; and to vilify their holy religion. The description which he has given of the conduct, and the motives of the military chieftains; the personal accomplishments, and the romantic gallantry with which his imagination has clothed the atrocious Claverhouse, do prove that there is too much room for the one; and the absurd balderdash and disgusting cant which he has put into the mouths of the leading preachers of that age (and they were mean men) do altogether show a spirit of hos

and persecution, not to be tamely submitted to, in this enlightened age.*

The result of this public indignation was visibly in favour of the "good old cause." Accurate engravings of Graham of Clavers were brought forward. In opposition to the romantic paintings of the novelist, the harsh features of his iron face were revealed. And the *tout ensemble* exhibited an exterior in every respect befitting the gloomy and dark soul of a man whose hands were dipped in human blood to the wrists! And in the late additional details of his public character, it has been shown from authentic documents that "the gallant and enterprising officer," of Hume, and of the Tories, was a cold blooded murderer of the unarmed peasantry: that he shot down without trial or form of law, free citizens, on their own lands, and by their own fire sides: that he belonged to that licensed banditti, the oppressors of their country—who "employed even the sagacity of blood hounds to discover the lurking places of the patriots and martyrs," whom they butchered in the presence of their wives and crying babes. [*See Laing's Hist. of Scotland, vol. ii. and Scottish Worthies, &c. passim.*]

Another consequence of this national excitement was a holy zeal which put forth its activities in repairing the tombs and monuments over the bodies of the martyrs. Each sacred spot, on mountains, in vallies, on moors, where the patriots had fallen by the steel of the life guards, was sought out, and monuments erected, and tombstones repaired; and a host

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*The clerical characters who figured in the scenes presented partially in "Old Mortality," were Douglass, Cargil, King.—Douglass had been offered a bishopric, and the see was kept vacant some time for him, by Sharp. Cargil had been the accomplished and popular minister of the High Kirk of Glasgow. King, an accomplished scholar, was the companion of Lord Cardross. Sir Walter erred egregiously, in putting such disgusting cant into the lips of such gentlemen, patriots, and martyrs as these!

of "Old Mortalities" put in requisition to chisel deeper the names and the epitaphs of the martyrs.

This is my introduction.—I now offer you the "Battle of Drumclog." And the "Battle of Bothwell" shall be forthcoming—that you may judge of the contrast between the account of these battles, in the Waverley Romance, and in history.

In his "Battle of Drumclog" the "great wizard" makes the Covenanters' army murder a gallant young officer, who came as the flag. Nothing can be more erroneous and slanderous. It is an outrage to history. It is only surpassed by that more outrageous fiction of their intended murder of young Morton, in the night after Bothwell battle.

The following is given in the words of the Laird of Torfoot, whose estate is this day in the possession of two brothers, his lineal descendants of the fifth generation. The Laird speaks of what he saw, and what he did. I have carefully compared his account with the statements handed down by family tradition—particularly with the statements of a venerable aunt, who died lately in Pennsylvania, aged nearly ninety; and who was the grand daughter of the Laird's second son. I have also compared the account, with the brief printed account of these battles in the "Scottish Worthies, and the "Cloud of Witnesses." This last book, (p. 334, Lond. edit.) records the Laird's name in the last of those driven out to banishment—but who, in spite of Clavers and Charles, and shipwrecks; by the grace of God, regained his native halls to bless his afflicted family, and who, finally, died in peace, in the presence of his family, in a good old age.

The Battle of Drumclog.

"It was on a fair Sabbath morning in June A. D. 1679, that an assembly of Covenanters down on the heathy mountains of Drumclog, had assembled not to fight—but to worship the God of our fathers. We were far from the tumult of

ı. The long dark heath waved around us. And disturbed no living creatures, saving the pee-ɜep,* and the heather cock. As usual we had ɜe armed. It was for self-defence. For despe-ı and ferocious bands made bloody raids through country. And pretending to put down treason, y waged war against religion and morals. They ɜad ruin havock over the face of bleeding Scot-d.

The venerable Douglass had commenced the so-ınities of the day. He was expatiating on the ex-ıble evils of tyranny. Our souls were on fire at remembrance of our country's sufferings, and wrongs of the church. In this moment of intense ing, our watchman posted at the neighboring ght fired his carabine, and ran toward the congre-on. He announced the approach of the enemy. raised our eyes to the minister. "I have done," l Douglass, with his usual firmness. "You have the theory—now for the practice; you know ır duty; self-defence is always lawful. But the my approaches." He raised his eyes to heaven uttered a prayer—brief and emphatic—like the yer of Richard Cameron. "Lord spare the en—and take the ripe."

The officers collected their men, and placed them-ves each at the head of those of his own district. Robert Hamilton placed the foot in the centre in ee ranks. A company of horse, well armed and ınted, was placed on the left; and a small squad-ı also on the left. These were drawn back, and ɜy occupied the more solid ground; as well with a ɜw to have a more firm footing, as to arrest any-nking party that might take them on the wings. deep morass lay between us and the ground of the ıemy. Our aged men, our females and children tired. But they retired slowly. They had the

*Anglice, Teewit, or lapwing.

hearts and the courage of the females and children in those days of intense religious feeling, and of suffering. They manifested more concern for the fate of relatives—for the fate of the church, than for their own personal safety. As Claverhouse descended the opposite mountains, they retired to the rising ground in the rear of our host. The aged men walked with their bonnets in hand. Their long grey locks waved in the breeze. They sang a cheering psalm. The music was that of the well known tune of the "Martyrs;" and the sentiment breathed defiance. The music floated down on the wind. Our men gave them three cheers as they fell into their ranks. Never did I witness such animation in the looks of men. For me, my spouse, and my little children were in the rear. My native plains, and the halls of my fathers, far below, in the dale of Aver, were full in view from the heights which we occupied. My country seemed to raise her voice—the bleeding church seemed to wail aloud. "And these," I said, as Clavers and his troops winded slowly down the dark mountain's side, "these are the unworthy slaves, and bloody executioners, by which the tyrant completes our miseries."

Hamilton here displayed the hero. His portly figure was seen hastening from rank to rank. He inspired courage into our raw and undisciplined troops. The brave Hackstone, and Hall, of Haughhead, stood at the head of the foot, and re-echoed the sentiment of their chief. Burly and Cleland had inflamed the minds of the horsemen on the left, to a noble enthusiasm. My small troop on the right, needed no exhortation. We were a band of brothers, resolved to conquer or fall.

The trumpet of Clavers sounded a note of defiance. The kettle-drum mixed its tumultuous roll. They halted. They made a long pause. We could see an officer with four file, conducting fifteen persc *from* the ranks, to a knoll on their left. I could p

ceive one in black. It was my friend King, the chaplain of Lord Cardross, who had been taken prisoner by Clavers at Hamilton. "Let them be shot through the head," said Clavers with his usual dry way, "if they should offer to run away." We could see him view our position with great care. His officers came around him. We soon learned that he wished to treat with us. He never betrayed symptoms of mercy or of justice; nor offered terms of reconciliation, unless when he dreaded that he had met his match. And even then it was only a manœuvre to gain time, or to deceive. His flag approached the edge of the bog. Sir Robert held a flag sacred; had it been borne by Clavers himself, he had honoured it. He demanded the purpose for which he came. "I came," said he, "in the name of his sacred majesty, and of colonel Grahame, to offer you a pardon on condition that you lay down your arms and deliver up your ringleaders." "Tell your officer," said Sir Robert, "that we are fully aware of the deception he practises. He is not clothed with any powers to treat, nor was he sent out to treat with us and attempt a reconciliation. The government against whom we have risen refuses to redress our grievances, or to restore us our liberties. Had the tyrant wished to render us justice he had not sent by the hands of such a ferocious assassin as Claverhouse. Let him, however, show his powers, and we refuse not to treat. And we shall lay down our arms to treat provided that he also lay down his. Thou hast my answer." "It is a hopeless case," said Burly, while he called after the flag. "Let me add one word, by your leave, general. "Get thee up to that bloody dragoon, Clavers, and tell him that we will spare his life, and the lives of his troops, on condition that he, your Clavers, lay down his arms and the arms of these troops. We will do more, as we have no prisoners on these wild mountains, we will even let him go on his parole on condition that he

swear never to lift arms against the religion and the liberties of his country." A loud burst of applause re-echoed from the ranks. And after a long pause in deep silence the army sang the psalm yet sung in the Scottish churches.

"There arrows of the bow he break
The shield, the sword, the war;
More glorious those than hills of prey
More excellent art far.

Those that are stout of heart are spoiled,
They sleep their sleep outright,
And none of them their hands did find
That were the men of might," &c.

When the report was made to Claverhouse, he gave the word with a savage ferocity. "There blood be on their own heads. Be *no quarters* the word this day."* His fierce dragoons raised a yell. And *no quarters* re-echoed from rank to rank, while they galloped down the mountain's side. It is stated that Burly was heard to say, "Then be it so—even let there be *no quarters*—at least in my wing of the host. So God send me a meeting," cried he aloud, "with that chief under the white plume. My country would bless my memory, could my sword give his villainous carcase to the crows."

Our raw troops beheld, with firmness, the approach of the foemen. And at the moment when the enemy halted to fire, the whole of our troop dropped on the heath. Not a man was seen to remain down when the order was given to rise and return the fire. The first rank fired, then kneeled down while the second fired. They made each bullet tell. As often as the lazy rolling smoke was carried over the enemy's heads, a shower of bullets fell on his rank

*This fact I find stated also in the "Scots Worthies," p. 4 Edinb. Edit. of 1812.

Many a gallant man tumbled on the heath. The fire was incessant. It resembled one blazing sheet of flame, for several minutes along the line of the Covenanters. Clavers attempted to cross the morass and break our centre. "Spear men! to the front"—I could hear the deep toned voice of Hamilton say—"Kneel and place your spears to receive the enemy's cavalry. And you my gallant fellows, fire—*God and our Country*, is our word." Our officers flew from rank to rank. Not a peasant gave way that day. As the smoke rolled off, we could see Clavers urging on his men with the violence of despair. His troops fell in heaps around him. And still the gaps were filled up. A galled trooper would occasionally flinch. But ere he could turn or flee, the sword of Clavers was waving over his head. I could see him in his fury strike both man and horse. In the fearful carnage he himself sometimes reeled. He would stop short in the midst of a movement: then contradict his own orders, and strike the man because he could not comprehend his meaning.

He ordered flanking parties to take us on our right and left. "In the name of God," cried he "cross the bog; and charge them on the flanks, till we get over this morass. If this fail, we are lost."

It now fell to my lot to come into action. Hitherto we had fired only some distant shot. A gallant officer led his band down on the borders of the swamp, in search of a proper place to cross. We threw ourselves before him. A severe firing commenced. My gallant men fired with great steadiness. We could see many tumbling from their saddles. Not content with repelling the foemen, we found our opportunity to cross, and attacked them sword in hand. The captain, whose name I afterwards ascertained to be Arrol, threw himself in my path. In the first shock, I discharged my pistols. His sudden start in his saddle told me that one of them had taken effect. With one *of the tremendous* oaths of Charles II. he

closed with me. He fired his steel pistol;—I was in front of him. My sword glanced on the weapon, and gave a direction to the bullet, which saved my life. By this time my men had driven the enemy before them; and had left the ground clear for the single combat. As he made a lounge at my breast, I turned his sword aside: and by one of those sweeping blows, which are rather the dictate of a kind of instinct of self defence, than a movement of art. As our strokes redoubled, my antagonist's dark features put on a look of deep and settled ferocity. No man, who has not encountered the steel of his enemy in the field of battle, can conceive the looks, and the manner of the warrior in the movements of his intense feelings. May I never witness them again. We fought in silence. My stroke fell on his left shoulder—it cut the belt of his carabine which fell to the ground. His blow cut me to the rib, glanced along the bone, and rid me also of the weight of my carabine. He had, now, advanced too near me to be struck with the sword. I grasped him by the collar. I pushed him backward; and with an entangled blow of my Ferrara I struck him across his throat. It cut only the strap of his head-piece, and it fell off. With a sudden spring he seized me by the sword belt;—our horses reared, and we both came to the ground. We rolled on the heath in deadly conflict. It was in this situation of matters that my brave fellows had returned from the rout of the flanking party, to look after their commander. One of them was actually rushing on my antagonist, when I called to him to retire.* We started to our feet. Each grasped his sword. We closed in conflict again. After parrying strokes of mine enemy which indicated a hellish ferocity, I told him my object was to take him prisoner; that sooner than ki

*It was on this occasion that the Laird used these words; "Bauldy Allison! let your officer settle this trifle—I not *take odds* to combat a foe—be he even a life guard."

I should order my men to seize him. "Sooner
ny soul be brandered on my ribs in hell," said
' than be captured by a Whigamore. *No quar-*
; the word of my colonel, and my word. Have at
, whig—I dare the whole of you to the combat."
ave the madman to me—leave the field instant-
said I to my party whom I could hardly restrain.
sword fell on his right shoulder. His sword
t from his hand. I lowered my sword and of-
d him his life. "*No quarter*," said he with a
k of despair. He snatched his sword which I
in my hand, and made a lunge at my breast. I
ied his blows till he was nearly exhausted But
ering up his huge limbs, he put forth all his en-
in a thrust at my heart. My Andro Ferrara
ived it so as to weaken its deadly force. But it
a deep cut. Though I was faint with loss of
d, I left him no time for another blow. My
d glanced on his shoulder, cut through his buff
and skin, and flesh; swept through his jaw, and
open his throat from ear to ear. The fire of
erocious eye was quenched in a moment. He
d. And falling with a terrible clash, he poured
his soul with a torrent of blood on the heath. I
down insensible for a moment. My faithful
, who never lost sight of me, raised me up. In
ierce combat, the soldier suffers most from thirst.
oped down to fill my helmet with the water
h oozed through the morass. It was deeply tin-
with human blood, which flowed in the conflict
e me. I started back with horror. And Gawn
erspoon bringing up my steed, we set forward
e tumult of the battle.

l this while the storm of war raged on our left.
nd and the fierce Burly had charged the
g company sent to flank them. These officers
itted them to cross the swamp; then charged
with a terrible shout. "No quarters," cried
dragoons. "*Be no* quarters to you, then, ye

murderous loons" cried Burly. And at one blow he cut their leader through the steel cap; and scattered his brains on his followers. His every blow overthrew a foeman. There whole forces were now brought up; and they drove the dragoons of Clavers into the swamp. They rolled over each other. All stuck fast. The Covenanters dismounted, and fought on foot. They left not one man to bear the tidings to their colonel.

The firing of the platoons had long ago ceased; and the dreadful work of death was carried on by the sword. At this moment a trumpet was heard in the rear of our army. There was an awful pause. All looked up. It was only the gallant Capt. Nesbit, and his guide Woodburn of Mains. He had no reinforcement for us. But himself was a host. With a loud huzza and flourish of his sword, he placed himself by the side of Burly, and cried "jump the ditch and charge the enemy." He and Burly struggled through the marsh. The men followed as they could. They formed and marched on the enemy's right flank.

At this instant Hamilton and Hackstone brought forward the whole line of infantry in front. "God and our country" re-echoed from all the ranks. "No quarters," said the fierce squadrons of Clavers. Here commenced a bloody scene.

I seized the opportunity this moment offered me, of making a movement on the left of the enemy, to save my friend King, and the other prisoners. We came in time to save them. Our swords speedily severed the ropes which tyranny had bound on the arms of the men. The weapons of the fallen foe supplied what was lacking of arms. And with great vigor we moved forward to charge the enemy on the left flank. Claverhouse formed a hollow square himself in the centre. His men fought gallantly They did all that soldiers could do in their situation *Wherever* a gap was made Clavers thrust the men

vard, and speedily filled it up. Three times he ed headlong on the heath, as he hastened from k to rank. And as often he re-mounted. My e band thinned his ranks. He paid us a visit. re I distinctly saw the features and shape of this famed man. He was small of stature, and not l formed; his arms were long in proportion to legs. He had a complexion unusually dark. His ures were not lighted up with sprightliness, as ne fabulously reported. They seemed gloomy as l. His cheeks were lank and deeply furrowed. eye-brows were drawn down, and gathered into ind of knot at their junctions, and thrown up at ir extremities. They had, in short, the strong ression given by our painters to those on the face Judas Iscariot. His eyes were hollow; they had the lustre of genius, nor the fire of vivacity. ey were lighted up by that dark fire of wrath. ich is kindled and fanned by an eternal anxiety, l consciousness of criminal deeds. His irregular l large teeth were presented through a smile, ich was very unnatural on his set of features. His uth seemed to be unusually large, from the exnities being drawn backward and downward—as the intense application to something cruel and gusting. In short, his upper teeth projected over under lip; and, on the whole, presented to my w the mouth on the image of the emperor Julian ostate. In one of his rapid courses past us, my ord could only shear off his white plume and a gment of his buff coat. In a moment he was at other side of his square. Our officers eagerly ight a meeting with him. "He has the proof of d," cried some of our men. "Take the cold el, or a piece of silver." "No," cried Burly, "it his rapid movement on that fine charger, that bids fiance to any thing like an aim, in the tumult of the ody fray. I could sooner shoot ten heather cks on the wing than one flying Clavers." At that

moment, Burly, whose eye watched his antagonist, rushed into the hollow square. But Burly was too impatient. His blow was levelled at him before he came within its reach. His heavy sword descended on the head of Clavers' horse and felled him to the ground. Burly's men rushed pell mell on the fallen Clavers. But his faithful dragoons threw themselves upon them, and by their overpowering force drove Burly back. Clavers was, in an instant, on a fresh steed. His bugleman recalled the party who were driving back the flanking party of Burly. He collected his whole troops to make his last and desperate attack. He charged our infantry with such force that they began to reel. It was only for a moment. The gallant Hamilton snatched the white flag of the covenant and placed himself in the front of the battle. Our men shouted "God and our country," and rallied under their flag. They fought like heroes. Clavers fought no less bravely. His blows were aimed at our officers. His steel fell on the helmet of Hackstone whose sword was entangled in the body of a fierce dragoon who had just wounded him. He was borne by his men into the rear. I directed my men on Clavers. "Victory or death," was their reply to me. Clavers received us. He struck a desperate blow, as he raised himself with all his force in his saddle. My steel cap resisted it. The second stroke I received on my ferrara, and his steel was shivered to pieces. We rushed headlong on each other. His pistol missed fire. It had been soaked in blood. Mine took effect. But the wound was not deadly. Our horses reared. We rolled on the ground. In vain we sought to grasp each other. In the *mele* men and horse tumbled on us. We were for a few moments buried under our men, whose eagerness to save their respective officers, brought them in multitudes down upon us. By the aid of my faithful man Gaun, I had extricated myself from my fallen horse; and we w

rushing on the bloody Clavers, when we were again literally buried under a mass of men. For Hamilton had by this time brought up his whole line, and he had planted his standard where we and Clavers were rolling on the heath. Our men gave three cheers, and drove in the troops of Clavers. Here I was borne along by the moving mass of men. And almost suffocated, and faint with the loss of blood—I knew nothing more till I opened my eyes on my faithful attendant. He had dragged me from the very grasp of the enemy, and had borne me into the rear—and was bathing my temples with water. We speedily regained our friends. And what a spectacle presented itself. It seemed that I beheld an immense moving mass heaped up together in the greatest confusion. Some shrieked; some groaned; some shouted; horses neighed and pranced; swords rung on the steel helmets. I placed around me a few of my hardy men, and we rushed into the thickest of the enemy in search of Clavers. But it was in vain. At that instant his trumpet sounded the loud note of retreat; and we saw on a knoll Clavers borne away by his men. He threw himself on a horse, and without sword, without helmet, he fled in the first ranks of the retreating host. His troops galloped up the hill in the utmost confusion. My little line closed with that of Burly's and took a number of prisoners. Our main body pursued the enemy two miles, and strewed the ground with men and horses. I could see the bare-headed Clavers in front of his men, kicking and struggling up the steep sides of Calder hill. He halted only a moment on the top to look behind him; then plunged his rowels into his horse and darted forward. Nor did he recover from his panic till he found himself in the city of Glasgow,"

"And my children," the Laird would say after he had told the adventures of this bloody day, "I visited the field of battle next day. I shall never forget

the sight. Men and horses lay on their gory beds. I turned away from the horrible spectacle. I passed by the spot where God saved my life in the single combat; and where the unhappy Captain Arrol fell. I observed that in the subsequent fray, the body had been trampled upon by a horse; and his bowels were poured out.* Thus, my children, the defence of our lives and the regaining of liberty and religion, has subjected us to severe trials. And how great must be the love of liberty, when it carries men forward, under the impulse of self defence, to witness the most disgusting spectacles and to encounter the most cruel hardships of war!" B.

*I find this fact recorded in Crookshank's Hist. vol 1. chap. 13. But the author does not mention the name of the Laird by whom Arrol fell.

MARTYRDOM OF THE MARQUIS OF ARGYLE.

It was not long after the labours of the English divines at Westminster, and those of their reforming brethren in Scotland, were brought to a happy termination in completing their system of truth and ecclesiastical order, until many of them were called to seal with their blood those truths which they had so ably illustrated and defended. Charles I. in whose reign the assembly of divines met at Westminster, having by his tyranny, persecutions, murders, and infuriated opposition to all truth and reformation, exasperated the great majority of the nation, and lost the confidence of nearly all parties, was brought to the block, January 30th, 1649, by the authority of the English parliament. Truth, practical religion, and good order made advances during the protectorship of Cr well which succeeded. The condition of the nati too, was improved, and vigour infused into all depar ments of society.

The feebleness of his son, Richard, the attachment of the nobility, and many of the people to a monarchical form of government, and the intrigues of statesmen and military commanders, paved the way for the restoration of the persecuting house of Stuart. Charles II. who had before taken the covenant in Scotland, was crowned, with general consent, king of Scotland, England, and Ireland. His coronation opened the floodgates of heresy, and of the grossest immorality, and the nation soon groaned under the lash of another despotic Stuart. Regardless of the most solemn treaties and oaths he employed the whole power of the crown to destroy the work of God, the liberties of the kingdom, and his best friends who had been active in effecting his restoration. Presbyterian Covenanters were the chosen objects of his vengeance, and victims of his cruelty. An open profession of attachment to the Westminster Confession of Faith, Directory for Worship, Form of Church Government, and Covenants, especially if accompanied with a Godly life and deportment, marked out any one for destruction.

The Marquis of Argyle, a Scottish nobleman of great distinction and worth, who had long been a friend of the reformers, was one of the first to feel the weight of the oppressor's arm. To aim a fatal blow at a man so popular and powerful evinced the most fixed resolution to lay waste the heritage of God. The Marquis had, indeed, been very active in restoring Charles to the crown of Scotland, and had never countenanced the act of beheading his father; but he was a Covenanter, and a shield to Covenanters. This was enough. Tyrants have no gratitude. The parliament of Scotland, that ought to have protected so excellent a citizen, were men of infamous character, and seconded the designs of the king upon the Covenanting reformers.

By an order from Charles the Marquis was committed a prisoner to the castle of Edinburgh, Decem-

ber 20th, 1660, and on the 13th of February following, was brought before the bar of parliament to answer against an indictment containing fourteen charges. Among these are his expressing an opinion "that subjects may depose a king"—"that he had sworn the Solemn League and Covenant"—"that he had levied and commanded troops in defence of the Covenanters." To the 5th of March was allowed him to prepare his defence. All this, however, was merely to preserve the semblance of justice, and the forms of law: for a parliament composed of men so utterly devoid of principle, and so debasingly obsequious to the will of the king, had already determined on their measures. When he was first brought before the house, and had leave granted him to defend himself, he spoke with great firmness, and vindicated his public course of life with much force of argument. His defence, of the 5th of March, was given in writing, the substance of which has been preserved by the historians of the day, together with his first defence, and shews that he did not shrink from the acknowledgment of the part which he had taken in the defence of the truth, and of the liberties of Scotland.

While making his defence the king's advocate called him "an impudent villain." Argyle with composure replied, "that he had learned, in his afflictions, to bear reproaches, and if the parliament saw no cause to condemn him he was less concerned at the railing of the king's advocate." On the 25th of March he was brought to the bar to receive his sentence. He reminded them of the practice of the emperor Theodosius, who decreed that the sentence of death should not be executed until thirty days after it was passed, and added that he required only ten. This was refused. He was then sentenced to be beheaded as a traitor. When sentence was pronounced he offered to speak, but was prevented by the sound of trumpets. When they ceased to sound, he said, "I put the crown on the king's head, and now he

hastens me to a better crown than his own." Then turning to the parliament and king's commissioner, he said, "You have the indemnity of an earthly king among your hands, and have denied me a share in that; but you cannot hinder me from the indemnity of the King of kings, and shortly you must appear before his tribunal. I pray he may not mete out such measure to you as you have done to me; when you are called to an account for this and all your other deeds."

While he was receiving his sentence the Marchioness, his wife, a lady of great worth, was waiting for his return to the common prison: with what anxiety, the reader may judge. "My dear," said Argyle, "They have given us till Monday; then, I must bid you adieu; let us prepare for this event." She embraced him, and burst into a flood of tears, as did all their beloved friends who were around them. He begged them to be composed; and expressed compassion for his persecutors, and resignation to the will of God. His whole conduct and conversation were not only worthy of an illustrious Scottish nobleman, but of a meek disciple of Jesus, and of a heroic martyr for the truth of the Gospel. On Sabbath evening the Marchioness took a most affecting leave of him, at his request; that he might attend, without any discomposing incidents, to prayer, meditation, and Christion conversation. He appeared "to rejoice with joy unspeakable and full of glory." "The Lord" said he, "gives me the full assurence of his favour: his declaration from heaven is, 'Son be of good cheer, thy sins are forgiven thee.'" When told by an officer that his hour was come for ascending the scaffold, he called for a small glass of wine, and standing he asked, with an audible voice, the blessing of God upon the refreshment, and drinking it he said, cheerfully, "Let us go, and God be with us." When he took leave of those who were not to go with him to the place of execution, "I could die" said he, "like a

Roman; but I prefer to die as a Christian." On the stairs he met the Rev. James Guthrie, who said to him, "My Lord, God has been with you, is with you, and will be with you; and were I not myself under sentence of death, I would cheerfully die for you."

He walked with many noblemen and gentlemen, all dressed in black, to the scaffold; his countenance and air composed, solemn, and placid. On the scaffold he delivered a very solemn, devout, and affectionate address, in which he declared his firm adherence to the doctrines of the Reformation, to the National Covenant of Scotland, and to the Solemn League and Covenant; asserted that sons unborn were bound by them, and that no power on earth could set aside these oaths of allegiance to the Prince of the kings of the earth. "We must" said he, "either sin or suffer; those who seek the better part will prefer to suffer, and even those who choose to sin cannot expect to escape suffering." Like Moses he preferred the reproach of Christ to the treasures of Egypt. After the address he prayed, presented the executioner with some money and a handkerchief, and then composedly kneeled down, laid his neck on the block, and gave the signal for the stroke, which instantly severed his head from his body. O glorious death! How honourable "to be beheaded for the testimony of Jesus!" Thus nobly, and more than nobly, died the excellent, the devout, Marquis of Argyle—the proto-martyr for the covenanted work of reformation in the British isles; sealing with his blood those truths, those covenants, which, by his counsels, his eloquence, his name, and his sword, he had defended. God hears his blood crying from the ground for vengeance on the British throne. "The earth shall disclose her blood, and shall no more cover her stain."

REMARKS ON YELLOW FEVER.

We rarely pass any summer without a visitation of yellow fever in some of our cities. One month before the usual time of its appearance, which is about the first of September, it entered the city of New-York, this season, with such malignity as to create very considerable alarm. It is the same scourge which in sacred Scriptures is called the plague and pestilence, and represented as one of the most alarming judgments of heaven, sent for the punishment of highly aggravated sins. The name yellow fever, substituted for plague, is doubtless intended to disarm it, in some degree, of its terrors, and diminish the alarm which it produces. But it is ineffectual. So terrible is its nature, so dreadful its ravages, that they can neither be concealed nor mitigated by mere names. At its appearance all faces gather blackness.

In ancient times, when the laws of the animal economy were but imperfectly understood, when the operation of second causes in the preservation of health, in the production of diseases, and in their cure, were little known, it was considered as a visitation of Divine wrath, as immediate as when the destroying angel was seen standing over the city of Jerusalem with a drawn sword in his hand. But since the structure of our bodies, the laws of animal life, and the remote and proximate causes of disease have been investigated and illustrated by the progressive improvement of many ages—since the atmosphere has been analyzed, and the gasses, both salutary and noxious, have been manufactured in the laboratory of the chymist—the hand of God has been overlooked. Medical men, of great reputation, have filled volumes with speculations and controversies respecting its nature, origin, and manner of treatment. One of the chief subjects of disputation has been whether it is of domestic origin, or of foreign importation—a subject

in which one would think there is no reasonable ground for diversity of opinion. That it must originate somewhere is perfectly evident, and at such place of origination it must be domestic; and that the virus or infection, when so concentrated as to produce the disease in one patient may be communicated by that one to another, when there is a predisposition for producing it in the atmosphere, appears to be as well established as any thing can be, by well authenticated facts. But what is the cause by which it is produced in any particular place? It is said a vitiated state of the atmosphere, and this, no doubt, is the truth. But what is it that vitiates the atmosphere? What are the noxious effluvia that mingle with its volume? How are they elaborated? Whence the constant source of supply necessary to maintain the vice of the atmosphere for many weeks? All these questions may be answered hereafter. They deserve investigation: hitherto we have had little more than conjecture. In that part of the city of New-York where it has made its appearance this season the streets have been as clean as those of other sections of the city, and were much more so than some that have enjoyed the ordinary health. It is, besides, near the North River, and has all the advantages of healthful breezes from the harbour, as it is near the Battery.

Scientific men place no reliance on the theories of imported sugars, the opening of a sink, Trinity church-yard, &c. It remains wholly unaccounted for. The evil of all these investigations has been that the hand of God has been almost wholly neglected. This, indeed, is not a necessary result; for, however far back we may trace the operation of second causes, we must refer, at last, to the Great First Cause. But the attention of those whose thoughts are little employed in meditation on Divine Providence, are easily diverted from the first cause. This undoubtedly is the case, in the present instance; for, in the newspaper discussions, in the reports of the

board of health, and of the physicians, and in conversation, we hardly hear even the slightest allusion to the finger of God, nor any intimation that the plague "has broken in as fire," because "wrath hath gone out from the Lord."

However others are, Christians should not be thus insensible, Christian ministers should not be silent, nor allow those who attend upon their ministrations to consider all this as "some chance that hath happened to men." Their congregations should be called to fasting and prayer, that the Lord may remove his judgments, by the restoration of health. So little do men regard even the terrible doings of Jehovah, that the pestilence may "waste at noon day openly, and walk secretly in darknes"—there may be an entire stagnation of business—the poor be thrown out of employment and reduced to starvation—droughts, such as have been felt this season—and fevers and dysentaries, such as have been for several weeks attended with alarming mortality—may prevail in the land, shrouding it in mourning and lamentation, and yet, no fear of the Lord be awakened, nor any turning from sin witnessed, unless they have loud and solemn warnings from the ministers of the Gospel.

When God begins he will also make an end; he will afflict until his judgments have accomplished that whereunto he has sent them. Those who refuse to repent at his rebukes may expect heavier judgments, until the blind, proud, and obstinate, sinner is brought to a sense of his iniquities, and breaks them off by righteousness. To attempt to set at defiance "the foul fiend," as an editor of a New-York newspaper undevoutly calls the plague, by human means only, is the consummation of folly.

AMERICAN COLLEGES.

A very large proportion of the literary institutions in the civilized world have been founded for the express purpose of educating young men for the Gospel ministry; though they have all, soon after they were put into operation ceased to have that for their express object, yet they have been under the management of clerical men. All this has been exemplified in the colleges of the United States. The clergy of one denomination usually preponderate, and then such college may be considered, in a certain sense, the property of that denomination. The funds, it is true, are drawn from the state treasury, some clergy and laymen of other branches of the church are retained in the boards of trustees, and youth of all sects are admitted to participate in the advantages of education; but still, the controul of the institution is really in the hands of one sect, who fill the offices of president or principal, of professor, and tutor, with persons chosen from their own ranks, and confer doctorships on their own clergy. The offices in their gift are places of honor and profit, and the doctorates are honorary distinctions, all which are objects of emulation. Those who command their distribution possess power and influence, in which their whole church participates.

Besides, it is contrary to the known principles of human nature that the officers, who constitute the faculty of government in a college, being zealously, and honestly, no doubt, attached to the honour and interest of their own sect, should not, however, unconsciously in some instances, give such a complexion to their course of instruction as will tend to promote their peculiar views and attachments. This will commonly be in proportion to their spirit of proselytism. Whatever professions may be made to the contrary, he knows little of human nature who will lay much stress on them.

Consequently, when a college is chartered, endowed, and put under the controul of any one denomination, it is the first step towards an establishment by law of that branch of the church. A tax is collected from the whole community chiefly for the use and behoof of one sect. These remarks are not intended to discourage the extension of energetic support to our seminaries by the civil authorities, but, merely to record the facts, as they generally exist, though there are some honourable exceptions. Our object is to explain the import of the classification which we proceed to exhibit of our colleges.

UNITARIAN, UNDER WHICH ARE EMBRACED SOCINIANS, ARIANS, AND SABELLIANS.

Cambridge University, Boston, President, Rev. J. T. Kirkland, D. D. a Unitarian. This is by far the oldest and wealthiest seminary in the United States. It has more that 20 professors, all, or nearly all, Unitarian, and upwards of 300 pupils.

Transylvania University, Lexington, Kentucky, President, Rev. H. Holly, D. D. a Unitarian. This seminary has been lately wrested from the hands of the Presbyterian church, and liberally endowed by the legislature of Kentucky. Its pupils are said to amount to more than 200, and to be on the increase.

Columbia College, S. Carolina, President, Thomas Cooper, M. D. a Unitarian, if not an entire infidel. This college was lately under a Baptist President.

BAPTIST.

Brown University, Providence, Rhode Island, President, Rev. Asa Messer, D. D. This is an old and wealthy institution.

Columbian College, Washington City, President, Rev. William Stoughton, D. D. This college has been lately founded, and is patronized by the general government. Its principal, and all its professors, are Baptists. The Baptists are numerically the larg- : denomination in the United States.

EPISCOPAL.

Columbian College, New-York, President, William Harris, D. D.

University of Pennsylvania, Philadelphia, President, Rev. Dr. Beasley.

William and Mary College, Virginia, President, Dr. Smith.

CONGREGATIONAL.

Bowdoin College, Maine, President, Rev. W. Allen, D. D.

Waterville College, Maine, President, Rev. D. Barnes.

Dartmouth College, Hannover, New-Hampshire, President, Rev. Bennet Tyler.

University of Vermont, President, Rev. Daniel Haskell.

Middlebury College, Vermont, President, Rev. J. Bates, D. D.

Williams College, Massachusetts, President, Rev. E. D. Griffin, D. D.

Yale College, Connecticut, President, Rev. Jeremiah Dey, L. L. D.

PRESBYTERIAN.

Union College, Schenectady, New-York, President, Rev. E. Nott, D. D.

Hamilton College, New-York, President, Rev. Henry Davis, D. D.

Princeton College, New-Jersey, President, Rev. Ashbel Greene, D. D.

Dickinson College, Carlisle, Pennsylvania, Principal, Rev. J. M. Mason, D. D.

Allegany College, Meadville, Pennsylvania, Principal, Rev. T. Alden, D. D.

Washington College, Washington, Pennsylvania, Rev. Andrew Wylie.

Jefferson College, Canonsburgh, Pennsylvan

Rev. William M'Millan. This was the first literary institution founded west of the Allegany mountains.

Baltimore College, President, Rev. Dr. Knox.

Washington College, Washington, Virginia, President, Rev. Mr. Baxter.

Greenville College, Tennessee, President, Rev. Dr. Coffin.

North Carolina University, President, Rev. J. Caldwell, D. D.

Hamden, Sidney, Virginia, President, Rev. Mr. Hoge.

REFORMED DUTCH.

College of New-Brunswick, New-Jersey, President, Rev. Dr. Livingston.

The Unitarians have 3 Colleges; the Baptists 2; the Episcopalians 3; the Congregationalists 7; the Presbyterians 12; and the Dutch Reformed 1.

We by no means intend to say that these institutions are the exclusive property of those denominations. All we intend is that they have the controul of them. An exclusive property, indeed, in but few instances, in these 28 colleges, would render them more efficient in promoting the views of those whose power directs their operations. Were all the literature acquired in these colleges sanctified, how great a blessing to the church and to our country! We have reason for gratitude that so much of it is.

THE HIRED MAN AND HIS EMPLOYER.

Employer.—Thomas, you are industrious and attentive to my business; we are all pleased with your manners; but there appears to be something in your character, which I do not altogether understand.

Thomas.—Well, if you are not satisfied with me in any point, tell me, that I may reform: or, if it be what I cannot alter, though I should regret the necessity, I must look for another place.

Emp.—The latter I should regret as much as you, and as to reform, that is not exactly what I mean. You always evade the harnessing of our horses when we wish to ride out on Sunday to visit our friends. You are alone some time every morning and evening. You never can be found to attend to our wishes when our friends are with us on Sunday. In truth, I rather suspect you are of opinion that I and my family ought to reform.

Thom.—Now I understand you. I endeavour to serve God, and keep his commandments, which you think sometimes interferes with my duty to you. Do you dislike——

Emp.—Stop, Thomas. I do not dislike religion. You know I hold a pew in church—I pay my stipends—I go to church in the forenoon—I am a member of a Bible Society, and pay punctually my subscription for aiding in the circulation of the best book in the world—I give to the poor, and deal honestly with all men. This I call religion. Do not say I dislike religion.

Thom.—Do you allow me to speak freely?

Emp.—You may, undoubtedly, for your good sense pleases me, we cannot doubt your integrity.

Thom.—I wish I better deserved your good opinion; but to leave that—Your notions of religion, I confess, are very different from mine. You believe the Bible—We shall try religion by it, shall we?

Emp.—Certainly. I admit whatever is there.

Thom.—Then "Remember the Sabbath day to keep it holy, in it thou shalt not do any work," is the fourth commandment. "Pray without ceasing," is also the command of God. The Sabbath cannot kept holy if it is employed in any other way than worshipping God, by reading the Bible, by

praise, hearing the Gospel preached, religious conversation, meditation, and the reading of books strictly religious. Now there is no more religion in visiting neighbours, in conversation about farming, trading, politics and fashions, than there is in buying, selling and labouring. Religion means the communion of the creature with God, and practice of all duty, because God commands it. When we are commanded to "pray without ceasing," it cannot be too often to be alone every morning and evening, to pray to God in secret.

Emp.—O! you are praying then, when you are alone every morning and evening; is that it? Our minister sometimes preaches on the subject of secret prayer, but I was not aware that he meant retiring to some lone place as you do. Indeed we could not conjecture how you were employed But how you spend your solitude in prayer I cannot understand. I would not intrude on your secrets, but I am curious to know what you say and do.

Thom.—In a man's religious affairs he should speak with prudence and caution. But as I am sure you do not mean to make any bad use of what I shall say, nothing shall be concealed. Before I venture to speak to a great and holy God I endeavour to compose my mind by meditating on the greatness, the goodness, and the mercy, of my Father in heaven, and on my own meanness, and sins and wants; I then kneel down reverently, and confess to him who knows all hearts every one of my sins that I remember, and I hope I try to remember them all. I do not forget my original sin, and as I know he hates sin, and that those who die in their sins must be most miserable forever, in a place of endless woe, I pray him, for Christ's sake, to pardon my sins and give me a right, on account of Christ's righteousness, to heaven, when I die. I thank him for all the good things I have by his bounty, and beseech him to make me a good man, to make me love him with all my

heart, and his laws, and all men. I also pray for others that they may be brought to know the salvation by Christ, and I do not forget you and your family.

Emp.—Why truly, Thomas, all this might well employ more time than you spend alone. But if you had a family and saw much company, played an evening game of whist, or danced with the young folks to midnight or later, you would not think all this necessary—indeed you would not continue this practice.

Thom.—Good company would not prevent it; and I should avoid all other company as much as I could. For the whist and dancing they certainly would stop the praying, so I would avoid them altogether.

Emp.—What? you think them wrong! Do you think whist and dancing improper?

Thom.—You say they would keep me from God, and you are right. Whatever keeps us from God is wrong.

Emp.—"Keeps us from God!" I don't understand this. Is every man kept from God who does not pray as you do? Surely you admit that though my religion is not so precise as yours, yet it will bring me safe to—— God is what I was about to say, but, really, coming to God is what I have no distinct understanding of.—Bring me to heaven I mean; yes, my religion you admit will bring me to happiness at last?

Thom.—You will excuse me from answering that question. I do not wish to pronounce on any man's state. I leave that to God.

Emp.—Come, be candid, speak plainly. I feel some temper rising when you spoke of the cards and whist keeping a man from God, but I will be cool—this is an important business. I admit that you have more knowledge of the Bible than I: for you read it much. I never doubted before that I was a Christian and would attain to happiness after death; but say the truth, the thought of being made happy coming to God has started a new train of reflec

You seem to be made happy by going to God in prayer, and you would forego the pleasures of whist and dancing for that happiness. I know nothing of this. Some strange doubts spring up and trouble me. To God we must go at death, for "the spirit returns to God who gave it." How can our spirit be happy in returning to God, if we are never happy in going to him here? But no—I will not doubt. I have always been much at ease on this point. I cannot have been mistaken all my life. Such a man as I am cannot go to perdition. What say you, Thomas?

Thom.—I hope you will not, but, "unless your righteousness exceed that of the Scribes and Pharisees, you will undoubtedly perish." "You cannot serve two masters; you must cleave to the one and hate the other." You admit that your company, your cards, and your dancing, give you more pleasure than drawing near to God. Hence it is plain you are so far from loving God that you hate him. Now should you die loving your amusements more than your Maker, how can you expect to be happy in his presence to all eternity? There are no cards, nor dancing parties in heaven. "Without holiness no man shall see the Lord."

Emp.—But all my neighbours and acquaintances think better of my state. I am very intimate with many of them, and have been for years; did they judge of my state as you do, they could not deal with me in so unfriendly a manner as not to tell me.

Thom.—No doubt they think you perfectly safe. They have need to think you a Christian, or what would they think of themselves—for you are more sober than most of them. You are not a profane swearer, some of them are very profane. You do not get drunk, some of them do often, and at your table. Few of them ever go to church, you sometimes do. To condemn your religion, would be to condemn their own. But even did they agree with me, would they certainly tell you? Do you think they are all *in the way to* heaven?

Emp.—Really, Thomas, I never thought of that at all.

Thom.—Nor they probably, of your prospects after death. But even should they, and think of you as you suppose; ought this to satisfy a man of your understanding, in a case where the question respects your eternal misery, or eternal happiness?

Emp.—But you know I am well thought of by the people of this county generally, as they have more than once, by a vote almost unanimous, elected me to represent them in Congress; I have been in the Senate of the United States. A great many of those who have thus given me their suffrages are as religious, I should think, as you would desire them.

Thom.—Very true. A great majority of the people of the United States profess religion, I think, in some form. But what kind of men did you find in the Congress, and Senate, and great officers of the general government?

Emp.—Why, truly, there was too much profanity among them, though they were intelligent and *gentlemanly* men generally.

Thom.—Do you think they prayed? Did they ask God's blessing on their meals? Did they hold prayer meetings? Did they even talk on religion? Do you think them men who pray in their families?

Emp.—If these things are religion, few of them have any of it; I never saw one of them look into a a Bible.

Thom.—Do they not swear profanely, play cards, even for money, keep mistresses, attend balls and races, and profane the Sabbath.?

Emp.—Some of them, I fear, do all these things.

Thom.—And yet will you say that because they are elected by what you call a Christian nation, they must be on the way to heaven? I admit, it is very strange, that religious men should choose such representatives, whose example must have a very ruinous influence on the morals and religion of our country.

I own, I am surprised that the ministers of the gospel do not more generally preach against this, which they know to be a great evil. I am, however, still more surprised that the popular favour, should induce you to hope that you are fit for heaven, because you are thought fit for Congress. Indeed, though I trust there are some really devout, godly men in that body, I must confess the truth to you, the fact of any one's being there is rather, in my mind, an evidence against his religion. The account you give of them confirms this evidence. For the most part, I think Congress hall out of the way to heaven. For yourself, as you have asked about my secret prayers, may I ask about your views when you acted as a representative of the people?

Emp.—Certainly, Thomas, and I shall be candid.

Thom.—I am reluctant to use this liberty, but you grant it and have set the example. Did you, then, consider yourself as bound to legislate for the glory of God? Did you think it your duty to act according to the laws of God recorded in the Bible? Did you think that God would judge you by the Bible for every vote you gave in Congress? Did you love your constituents, and your fellow-citizens, because they are God's creatures? Did you intend to honour God by every act of yours, as a representative? Did you ever pray that God would direct you, in the votes that you should give, and in the measures that you should promote? Did you ever read the Bible, which you say is the best book in the world, and which is a rule to direct to man his duty?

Emp.—Thomas, I can hardly remember all your questions; but, I believe, I never did one of all these things. I endeavoured to adhere to the constitution, and keep my oath of office, as an honest man. What has God, or the Bible to do with Congress? He surely—but I go to far. What I have said almost alarms me.

Thom.—Not more than it does me. Christ Jesus is "king of kings and lord of lords," and all men shall find that the Prince of the kings of the earth, will have something to do with Presidents, Senators, Congress men, and all other public men.

Emp.—It must be so. But indeed this conversation troubles my peace. I believe in a future state, I think—yes—I do. O! certainly, I believe the Bible.

Thom.—God has blessed you with riches, friends and public favour, may I say, you have not remembered him gratefully as you ought?

Emp.—You may. Indeed to confess the truth, I have rarely ever thought of him, and now I have been led to think of him, in this conversation. I cannot but feel that he is a terrible God. His goodness to me would seem to be some encouragement; but Oh! I have abused it all. He would be just in taking back all his abused gifts—that would be hell. I know not, but he will. But he is merciful.

Thom.—Only in Christ. Say not of God *he would be* just, he is and will be unchangeably and eternally just. He who is now king of kings, once died as a priest and paid a ransom, such as justice demands. "He bare our sins in his own body on the tree." "The Lord laid on him the iniquity of us all." "He was made a curse for us." "By his stripes we are healed." "There is none other name given under heaven or among men, whereby we can be saved."

Emp.—Thomas, you quote the Scriptures, though I read them so little, it seems almost new to me.

Thom.—To obtain salvation you must believe in that Saviour, for "he that believeth not shall be damned." You must receive him, and you must walk in him, or,—I shall speak; for your freedom wonderfully emboldens me; or that soul tha[illegible] has given you, that soul that has been improv[illegible] reading and conversation, that soul that has [illegible] many plans about property and children and [illegible]

that soul that has held communion with legislators, that soul must faint, wither, and suffer forever in the deep agonies of —— O! Lord, no, save it for the Redeemer's sake. Pardon me, Mr. K——, my feelings overcome me. I am a plain man, have I gone too far?

Emp.—No, Thomas, this is a most tremendous subject. That my soul, but an hour ago at ease, that my soul which has enjoyed so much good, should ere another day, faint and wither under the blasting wrath of an angry God. I see it is possible, and in one hour I feel a dread and horror to which my soul has heretofore been an utter stranger. If I am brought to this by a plain man, what would the tribunal of the judge of all be? O! Thomas, you have opened a fountain of bitter waters. I have felt rising up in my heart, in the course of this short conversation, corrupt and vicious thoughts, which I little imagined were concealed there. O! this is a reality, my life was a dream before. My sins are like great mountains. Who knows but God may yet save even me, by the blood of his Son?

Thomas and his employer had many other conversations, the spirit of God appeared to work effectually by the instrumentality of the humble labourer, and his employer's life testified that mercy triumphed over judgment.

FAST DAY.

The 4th Thursday of the last month was observed by the congregations and people under the care of the Northern Reformed Presbytery as a day of fasting.

The causes, for substance, are the violation of the the Sabbath, by the constituted authorities of the land: in carrying the mails, and in the Sabbath reviews

of the army; the evil of Sabbath profanation in the city of New-York, evincing itself by the transactions of the memorable 25th of July, 1821, in the City Hall.

For these, and other evils in the state, and for the abuse of the ordinances of the Gospel, New-York has been visited with the pestilence, which is now making a very alarming progress. "The heavens have been made iron and the earth brass." The dysentery, and other diseases, have caused, and are still causing, an extensive mortality.

For these causes the Presbytery called their people to fasting, humiliation, and prayer.

ANECDOTES.

A preacher having disserted to some of our "red men" of the west, on the omniscience of the white man's God, one of them who had listened with unusual attention, said to him: "We no have like for one God, who hear all Indian talk in wigwam, and see all he think, and see all him squaws says, and know all him do in dark." Reader, may we ask whether—"Mutato nomine de ta fabula narratur."—*For substance, from the Boston Recorder.*

A minister, who had been a few days settled in the pastoral charge of a congregation, happened in company with one of his parishioners, who, very *devoutly*, began to discant on the sins of an elder of his flock. "Sir," said the minister, "are you one of my parishioners?" "Och me, yes," said the parishioner, "I wish to tell you of the misconduct of the elders." "Very well," replied the pasto have, no doubt, *two witnesses* to prove the c shall enter you as prosecutor before the ses you are aware, that by the usages of every

ulated session, and by the canons of our church, if you fail in establishing 'every word at the mouth of two or three witnesses' you will be censured as the accused would have been, should you have succeeded in proving your change." "Och me;" said he, "I would not appear before session for any thing at all." Quere. Do all ministers act so?

ITEMS OF INTELLIGENCE.

The Packet ship Amity, (Maxwell,) arrived at New-York on the 24th ult. 38 days from Liverpool.

Extract of a letter to the editor of the Evangelical Witness.—"King George has gone to Scotland; and his friend, Robert Stewart, has celebrated the king's birth-day by sacrificing the greatest villain in his majesty's dominions—himself. Castlereagh has committed suicide. He was preparing to go to the great continental congress, on the following Saturday: but, on Tuesday, he was arraigned before the judgment seat of Christ. The Holy Alliance cannot screen him. According to the cant of the day, this vile man is *made* to say: 'I die happy.'"

The journals represent him as having committed this abominable deed in a fit of insanity.

The Northern Reformed Presbytery held its stated meeting in Galway, (N. Y.) on the first Wednesday of September. The sessions were opened with a sermon by the Rev. Dr. M'Leod, the Moderator, on the signs of the times.

A member of a congregation had been suspended by a session from sealing ordinances, for contempt of the ordinance of preaching, manifested by absenting himself from the public worship of the congregation. He appeared before Presbytery on the first day of its sessions, with a petition for one of its members to be sent to the congregation, where he resided, to administer baptism to his child. The court refused to grant his request, and affirmed the decision of the session, after a hearing of the parties.

At an adjourned meeting held in Duanesburgh, on the following week, Mr. William L. Roberts was licenced to preach the lasting Gospel. Mr. Roberts is a graduate of Jefferson col- Under the professor, he had read the Greek Testament n the Acts af the Apostles to the end of the Apocalypse, Mo- im's Ecclesiastical History, Cruikshank's History of the Church of Scotland, the Cloud of Witnesses, the Scottish Worthies, Jones' History of the Waldenses, Prideux's Connections, Lewis' Hebrew Antiquities, M'Leod's Lectures on the Princi-

pal Prophecies of the Revelation, and various other historical works. He had also written a series of Essays on Ecclesiastical History, from the revelation of the first promise to the destruction of Jerusalem; and had heard thirty lectures of the professor, on the history of the church, under the New Testament, from the Apocalypse to the last judgment, following the line of prophecy for the past, and the prospective history of God's covenant society. He had also read a considerable part of Turrettin's Theologiæ Elencticæ, Boston's Fourfold State, M'Leod on True Godliness, and other practical works on theology. He had also recited out of the Hebrew Bible from Genesis to first Samuel, inclusive, and a part of Beza's Translation of the New Testament in French.

Before Presbytery he was examined on Hebrew Biblical Criticism, by the Rev. Mr. Sloan, of Topsam, Vermont; on Greek Biblical Criticism, by the Rev. Mr. Chrystie, of Albany; and on the Philosophy of the Mind, and Theology by the Rev. Mr. M'Master, the Moderator, of Duanesburgh. He read a Latin Exegesis on the following thesis: "An carmina humana sit canienda, Dei, in Laudibus." Negatur. He read a Dissertation on Church History, from the time of Daniel the Prophet to the year 65 of the Christian era; and preached an Exercise and Addition, a Lecture, and a Popular Sermon: all of which were sustained by the court previous to his licensure.

We are pleased to see such a course of study required by a small section of the Presbyterian church, preparatory to the issuing of a licence to preach the everlasting Gospel.

The Associate Reformed Synod of New-York, held an adjourned meeting in the village of Newburgh, on the second Friday of September last. The sessions were opened with a sermon by the Rev. Mr. Scrimgeour of Little Britain. This Synod embraces a great majority of the former members of the late Associate Reformed Synod in New-York state. They had, during last winter, revived the particular Synod of New-York, lest the General Synod should join the Presbyterian General Assembly. The meeting at Newburgh was, of course, an adjourned one.

The greater part of the discussions, in which considerable legal knowledge was displayed, were occupied in devising measures for the recovery of the funds, library, &c. of the late Associate Reformed General Synod, which they allege was removed from New-York unjustly. The only division, in Synod, was whether a prosecution should be threatened *at first*, or more gentle measures employed before other stronger ones should be tried. The latter course prevailed. One very able member said:—"Those who have destroyed the spirit of the body are endeavouring to cover their shame with the mantle of the General Assembly."

Oaths of Office in Mexico.—"I, Augustin, by Divine Providence, and by the nomination of the congress of the representatives of the nation, Emperour of Mexico, swear, by God, to

by the Holy Evangelists," [Matthew, Mark, Luke, and John,] "that I will defend and preserve the Roman Catholic and Apostolic Religion, without permitting any other in the empire."—Sworn May 21, 1822.

The following is the religious part of the oath sworn by the members of the congress which raised Augustin to the imperial throne:—"You swear to defend and preserve the Roman Catholic and Apostolic Religion without permitting any other in the empire." Answer. "I swear." This oath was administered in the presence of the ecclesiastical cabildo, or supreme ecclesiastical court of Mexico, and before a crucifix, and the four Gospels. All this, doubtless, portends civil war with all its horrors to the empire of Mexico.

Reformation Light in the East.—By the constitution of the republic of Greece the doctrine of the trinity of persons in the Godhead is recognized. Christianity, in other words the Holy Scriptures, is declared the supreme law of the republic; and no one who disbelieves in Jesus Christ, enjoys the right of suffrage, or is eligible to any office. The lives, liberty, and property, of all are protected.

Reformation Light in the South Sea.—A code of laws for the civil government of the Society Islands has been formed, taking the Holy Scriptures as the supreme law. The king, his nobles, and his subjects, (several thousands being present,) engaged, by solemn oath, to support the laws. This "covenant between the Lord and the king and the people," was sworn in the grand chapel of Tahiti. The Missionaries, before whose God the temples of idols, and the Gods of wood and stone, have fallen, were present, and performed the religious services on the occasion. This event, to compare small things with great, bears a striking resemblance to the swearing of the Solemn League and Covenant in Great Britain.

Dawn of Reformation in the North Pacific.—Within less than three years a mission has been established at the Sandwich islands—a large cluster situated between 29 and 23 deg. N. L. and 155 and 161 deg. W. L. from London. It consists of seven islands of considerable magnitude, with many smaller ones, inhabited by a population estimated at about half a million. The climate upon the whole is mild, and the soil fertile, and the natives, though in a burst of indignation they murdered Captain Cook, are gentle in their manners, and friendly in their dispositions.

When discovered by Captain Cook they were under separate [illegible]nments, which occasioned frequent and bloody wars. But [illegible]hamaha one of their wisest and most powerful princes, by [illegible]ng out a considerable fleet, and raising a respectable army, succeeded in reducing the greater part of them under one government. He is since dead.

There are on these islands three missionaries, with an auxiliary mission family. Their schools are prosperous, and the civil

authorities are favourable to their views. The missiona their Journal, which has been received down to Novembe 1821, remark, that Tamora, the prince who has marr widow of Tamahamaha, is friendly; and they have hop 'coming within the attraction of divine truth, he will dra him the great body of the people." They most judicious "In all countries, but especially in countries which are lized, the example of the chief men goes very far. It to see that if the king of the islands should attend dilinge the instructions of the missionaries, his subjects, to a gr tent, would do so too."

Thus, in the remote islands, the word of God is goin purify the whole social system, civil and religious, or b "to root out and pull down, and to destroy and throw dow then "to build and to plant,"* The Rev. Messrs. Stew Bishop, accompanied by a mission family, amounting t thirty in all, were to sail this month for those islands.

About 60 blacks have been convicted at Charleston, S being concerned in the late conspiracy—34 have been ex the remainder sentenced to be transported.

Summary of Foreign Politics, &c.—France exhibits som toms still, of internal commotion.—Caron had raised the ard of insurrection in the department of the Upper Rhine plan had failed, and the ringleaders are prisoners.—Del the Cortes of Portugal are carried on with great vehe A measure was under discussion to declare the Brazils in dent.—Contributions continued to flow in upon the Irish ers, but their calamities were not removed: scarcely mitig There was a dreadful fire at Stockholm, Sweden, Jun Late advices from Spain indicate that Ferdinand fav cause of the revolted guards, and would be willing the constitution should be overthrown. Still later accounts er say there has been an engagement in Madrid betw revolters and the constitutional militia; that the former men, and were compelled to lay down their arms.—A P ticle, of July 15, asserts, that there had been a meetin foreign ministers at Madrid, to sign a declaration relativ events in the capital; that Mr. Forsyth, the American refused to sign it as totally untrue; asserting that the k herents to Ferdinand were his greatest enemies, and t cortes, &c. were his best friends. It is added that, eve all the foreign ministers, except the Austrian, agreed w Forsyth.—A letter from Paris, received in London, July serts that the French government are contracting for h artillery, ordering officers and conscripts to their posts, hibiting other indications of approaching war.—It is sta the Dutch government has intimated to the Columbian that the moment any European power acknowledges th will be first to follow the example.—*C. Mirror.*

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*Jer. 6 10.

THE

EVANGELICAL WITNESS,

VOL. I. NOVEMBER, 1822. NO. IV.

THE UNITY OF THE CHURCH.

That the church of God has suffered much from division has been a fact admitted and deplored by all ages. It has formed one of the leading offences in true religion, one of the most painful subjects of grief and anxiety to the pious, and suggested many projects as a remedy, which, not being founded in truth and righteousness, have usually terminated in enlarging the evil. A circumstance of such frequent occurrence, of such long duration, and extending so far as it does in the present day, when the endless number of Christian sects presents a frightful mass of confusion although they dwell together in considerable peace, must be calculated to disturb the pious with a doubt whether the long sought unity really exists. An attempt to shew, therefore, that such unity does exist, and to explain in what it consists, may be useful at once to encourage and direct the friends of truth in their expectations and their efforts relating to this important object. Such an attempt is the object of this essay.

1. The church of God is one in fact, and incapable from her constitution of admitting distinct, divided, and independent, ecclesiastical establishments. The first evidence we shall offer is the nature of the first promise *given to fallen* man in the garden of

Eden.* This was a promise of eternal life thr
a Redeemer from the power of Satan and from
nal death to which man had become liable by sin,
was connected by ordinances of divine worship
nificant of the promised redemption, and a se
the promise itself. This we consider the pri
and original constitution of the visible church in
world. It has every mark of unity, one promise,
cerning one Redeemer, exhibiting "one faith and
hope of the calling" of saved men, and was perf
adapted to bind together, in one society, all the
man family who should afterwards worship God
on the footing of that promise, and in obedien
his own institutions. No ingenuity, we appreh
can make it appear that after the exhibition of
promise it could have been considered a lawfu
tempt to set up different and independent associ
of the human family for the worship of God.
nature of the glorious object of worship himself
one and only true God subsisting in three co
persons, sustaining their respective offices in the
complishment of the promised redemption, the
ture of the promise, and of the redemption it re
ed, must have perpetually frowned upon such an
dertaking. Many branches, indeed, of the hu
family were successively rent from the society
constituted; but the history of that age, brief as
not obscurely shews that seperations *originate*
sin and issued in wide spread impiety and viole
while there was exhibited in the righteous dese
ants of Adam through Seth, Enoch, and other
Noah, and a practicable illustration of the vi
union of the faithful adhering to the original pro
and worship of God. The church was then one

The next evidence we offer is the nature of
covenant given to Abraham. The gross imagin
that that covenant related only, or even primaril

Gen. iii.

earthly or temporal enjoyments is scarcely deserving of notice. While it did secure to all that believed, a title to those temporal comforts to which, by the sin of Adam, all claim had been forfeited by the human family, our Lord teaches us what it principally exhibited to the faith of Abraham, when he refutes the Sadducees, and explains the promise it contains to be a promise of eternal life, consisting in the immediate felicity of the soul in the enjoyment of God at the moment of death and at the resurrection of the body in glory at the last day:* and the apostle Paul when he shews that the token of that covenant was "a seal of the righteousness of faith by which believers are justified and made heirs according to the hope of eternal life."† It was evidently, therefore, not a constitution entirely new, but a re-exhibition of the first promise, and demonstrated the essential identity of the faith of Abraham, Enoch, Abel, and Adam. I need not stay to point out how distinctly the great feature for which we are here contending, the unity of the church, was pourtrayed in this covenant. As it disclosed more fully the gracious relation which God sustained to his people, as it made express provision for gathering them together into one society, as it pointed out more distinctly the person of the one and only Redeemer, so the number of the righteous, and the light of divine truth, gradually but rapidly decreasing every where else, this covenant was remarkable in its effect in holding up ever after, until the appearance of the Messiah, the visible church in her organized form as truly and only one.

The introduction of the New Testament dispensation (to which we proceed for the only additional evidence we shall offer) was distinctly marked by the entire preservation of whatever was essential in the covenant with Abraham. Great talents, indeed, have been exerted to set aside this all important fact. But

*Matth. xxii. 29—32. †Rom. iv. 11. Titus iii. 17. 29.

the apostle Paul conclusively shews* that as the giving of "the law which was four hundred and thirty years after could not disannul the covenant that it should make the promise of none effect," so its removal, or abrogation, could not; and he assures believers that "if they be Christ's then are they Abraham's seed and heirs of the promise." Upon this same foundation then, the splendid and shadowy ordinances of the Mosaic dispensation being set aside by the appearance of him who is their substance, was erected the New Testament dispensation of the very same covenant promise which had been given to our first parents, and which was afterwards enlarged to Abraham, and is now ratified by the blood of the great, perfect and only atonement. "Shiloh was come and to him must the gathering of the people be;"† whilst the basis of the Abrahamic covenant, preserved through this great and stupendous change, shews conclusively the perpetuated unity of the church. Both the doctrine and the facts of the New Testament writings present this principle in the strongest and most splendid light. "By one spirit are we all baptised into *one body*"—"there is *one body* and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one Lord and Father of all,"—"one building, fitly framed together, one foundation, growing into an holy temple in the Lord."‡ Whatever discussions arose were too plainly marked with sin to admit the idea of any sanction in the constitution of God, and whilst different churches were engrafted from various parts of the world into the good olive tree, whose roots were planted in Jerusalem, local distinction made no division in the body of Christ. There was every practical demonstration that they were one. The Gentile churches suffering *the same things* from their countrymen that the Jewish did from their's—the charitable communications

*Gal. iii. 17. 29. †Gen. xlix. 10. ‡1 Cor. xii. 13. Eph. ii 20. 21. iv. 4—6.

from the converted heathen to the poor Christians of Judea, and the obedient subjection of the Gentile churches to the "decrees" of the synod at Jerusalem,* are all incontrovertible demonstrations of a real and visible unity in the church of God, under her only and glorious head.

2. We proceed to shew in what that unity consists. That it does consist in something besides the mere association of any number of the human family, for the worship of God, is evident. The question is what this is? That the question is a weighty one we are sensible. But adopting the word of God as our guide, which is "a light to our feet, and a lamp to our path," we hope to exhibit to the friends of truth a satisfactory reply. We place this unity in the faith, government, and worship which God has revealed and prescribed to his church, in the holy scriptures.

1. The faith of the church of God. This is sometimes called "the faith of God's elect," sometimes "the doctrine which is according to godliness."† That there is a system of doctrine revealed in the the word of God of essential importance to the salvation of men, is a point on which all who have reverence for the truth are agreed. But in what this consists, and how far it is carried, the agreement is not so full. It is plain, however, that the possession of this truth in the understanding and in the heart, distinguishes the living members of the body of Christ, from the dead in sin: and that the confession of this truth, distinguishes the visible church from the world which lieth in wickedness. "This is eternal life that they might know the only true God, and Jesus Christ whom thou hast sent." "The church of the living God is the pillar and ground of the truth." "Ye shine as lights in the world, holding forth the word of life."‡ Such passages place in a strong light the

* 1 Thess. ii. 14. Rom. xv. 26. Acts xv. and xvi. 4. †Titus i. 1. 1 Tim. vi. 3. ‡John xvii. 3. 1 Tim. iii. 16. Phil. ii. 15. 16.

importance of this faith, since it is through the medium of this that men come to the saving knowledge of God, and the preservation and exhibition of it in its purity is there represented to be one great end of the constitution of the church in this world. To this end have been directed the numerous symbols of Christian doctrine, compiled with much labour, amidst much danger, and often sealed as "confessions of faith" in name and in fact, with the blood of the saints. To this end have been devoted the labours of Christian writers, who in various ages have "contended for the faith once delivered to the saints." Such considerations place in a very unfavorable light the disposition to confine this faith to a few common topics, on which all professing Christians may be agreed; it frustrates by disguising or laying aside the truth, the great designs of the church in the world, and is pernicious to the souls of men. The limited nature of our present object, will not allow us to enumerate even the leading principles of this faith. While we are willing to admit that some truths are of more importance to the glory of God in the church, and to the salvation of men, than others; we prefer the safe and truly Catholic ground, that it comprehends all that God has revealed in his word concerning himself, and his government of the universe, that thus the entire "light of the knowledge of the glory of God, in the face of Jesus Christ, may shine unto us"*—and that nothing there revealed is to be rejected without peril. "He that believeth not God hath made him a liar."† This faith is one, of how many parts soever it may be composed, and truth is but one system, of how many members soever it consist. Hence the Scriptures always speak of "the truth," and expressly assures us there is but "one faith."

2. The government of the church. That every human society must have a settled discipline, lav

* 1 Cor. iv. 6. † 1 John v. 10.

officers for its government, it is folly and madness to deny. No Christian can doubt the necessity of this principle in the organization of the church of God, nor can it be reasonably doubted, that a matter of such indispensable importance, is determined in that record which is declared to be the foundation on which the church is built.* The most important practical consequences are connected with it, and express assertions of Scripture point out the only source from which correct views respecting the government of the church are to be derived. "Obey them that have the rule over you."† Whatever plea that may be offered by those who urge "submission to the powers that be; this "*rule*" can only be derived from the Lord Jesus Christ the head, can only be regulated in its nature and exercise by his word, and if we will stand fast in the liberty wherewith he hath made us free, should be scrupulously traced to its source, and settled by his word. Express assertions of Scripture point this out. "God hath set some in the church;"‡ not left it to the inclinations or devices of men. The teachers and officers in the church, are the ascension gifts of Zion's victorious Redeemer and the eternal means through which his presence dwells in Zion—Ephesians iv. 10, 11. This government is the great expression of his kingly office, and the visible display of his majesty in the church. "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever.‖" The ancient church has often been called "a theocracy," because of the supposed more immediate government of God. But they who are sensible of the divine majesty of Jesus Christ, will perceive that it is more strictly applicable to the church, under the New Testament dispensation, in which he who is "God with us," reigns in his own throne, over his own kingdom, more imme-

*Eph. ii. 20. † Heb. xiii. 17. ‡ 1 Cor. xii. 28. ‖ Luke i. 32.

diately, sensibly and gloriously. "Christ is the son over his own house." Influenced by such views, the advocates of Presbyterian church government, have always appealed to the law and the testimony, as the only rule by which the "church is subject unto Christ." This government is one and unalterable, and in its application and exercise, evidently consists, in part, the unity of the church.

3. The worship of God in which the church solemnly and collectively adores the Lord her God according to his will. "Thy Maker is thy husband, the Lord of hosts is his name." "He is thy Lord, and worship thou him." While the duty, therefore, is of a most solemn nature, what inexpressibly enhances its importance is, that no worship as well as no worshippers, can be accepted but through the blood of the great sacrifice. This was pointed out in the sprinkling with the blood of the ancient victims, not only the people, but "the tabernacle and the vessels of the ministry."* This circumstance points out not only the necessity of faith and devotion in the worshipper, but exactness in the nature of the worship. Who does not see the folly and profanity of attempting to sprinkle the idolatrous altar of Ahaz,† with the blood of the sacrifices, instituted by the God of Israel? We are correctly taught that "the second commandment requireth, the receiving, observing and keeping, pure and entire, all such religious worship and ordinances, as God hath appointed in his word" —and that it "forbids the worshipping of God by images, or in any other way not appointed in his word." In evidence and illustration of the importance of the truth on this subject, we should remember that the first of human blood which was shed in this world, was evidently shed from an adherence to the purity of the worship of God, and one of the greatest rents which ever took place in the visible church,

* 2 Kings xvi. 10—16. †Heb. ix. 19—21.

effected and maintained through the violation of worship, by the calves which Jeroboam erected Dan and Bethel.* It cannot, therefore, be conred in any other light, than in its purity, a disive mark of the true church, and an essential l of her unity. This worship embodied and preed by the revealed will of the head of the church, tone, surrounded on all sides by the prohibitions requisitions of his word; it is subject to no change the lapse of time, or the local transitions of the ch, into different parts of the world. God is the e in all places, and in all ages. "In vain do they ship me, teaching for doctrines the commandts of men." "Go, teaching them to observe all gs whatsoever I have commanded you, and lo, I with you always, even to the end of the world." these, we apprehend, the intelligent Christian perceive the very existence of the church. re the faith, government, and worship which God revealed and prescribed in his word are all, and rely wanting, there nothing of the church is to be . In proportion as these exist, is the claim to name of the true church of God. But it must also een, that as in these consists the unity of the ch; so from their nature, *the violation of them is olation of that unity.* To this source, may be ed, springing from various motives which have ated the human mind, to this source may be tra- the various separations and divisions which have en in the Christian world. Substituting human mas, for the doctrines of the word of God, and airing the perfection and beauty of the "faith of l's elect"—disturbing the order of the scriptural ernment of the church, and introducing the invens of men, in place of the ordinance of God. This ot said for reproach. It states the ordinary fact. erious and impartial view of those facts, to which

* Gen. iv. 1 Kings xiii.

we have referred for evidence of the real unity of the church, and the inspired history connected with them, will shew that such is the case. But while we are called to behold a long train of disappointed efforts in the restoration of Zion to her glory and beauty—and a long train of too successful efforts in her enemies, and them that hate her; the friends of truth in contemplating the actual constitution of God's church, which must ultimately prevail over every opposition, in the unity of the church, are assured that that unity will yet arrive, and in the nature of that unity, are counselled to what points, there labours for its accomplishment are to be directed. The truth, the law, and the worship of God in their purity, constitute the only grounds of a permanent union—and it is when these shall be displayed in their glory, that the name of the Lord shall be *one*, and his praise *one*, throughout the world. C.

HONOUR TO THE MEMORY OF OUR REVOLUTIONARY HEROES.

The respectable editor of the Freeman's Journal, who republished the following Elogium, suggests that the author had not probably seen the correspondence between the poet Campbell, and a descendant of Col. Brandt, in Britain. It is possible he may not, though we are inclined to think he is not ignorant of the defence set up by the son of the savage Colonel. Nor are we surprised that Campbell, who caricatures the manners of our country, in his Magazine, should be willing to flatter the British government by softening a little the character of one of its savage officers. But it is too late to make the attempt. He was the "monster Brandt" after all. We add the following anecdote of him. Major Wood, of Orange county, (N. Y.) was made a prisoner at the battle of Minisink

e Brandt, from an accidental sign, mistook him 'ree Mason. On the evening after the battle, he "monster" was about to tie him, he remon-, said he was a gentleman, and promised not pe. He was not tied, but laid between two ;, and told that should he attempt to escape he be tomahawked. The blanket on which he k fire in the night and he dare not move, lest nahawk might sink into his head, until the fire d his feet, when he kicked it out. It was 's blanket. Brandt treated him very harshly ter, and when Major Wood asked him the rea- replied, "D—n you, you burnt my blanket." Wood was for many years after the peace a it of Orange county, and one of its most re- ble citizens. After all this will any one say was not a savage—at least half-blooded?

il Eulogium delivered at the Interment of the ones of those who fell in Battle of Minisink.

has read, without disgust, the recommenda- Dr. Darwin* that the sanctuaries of the dead be violated to furnish manure for the fields? e common, had there never been such men as ı, I should say the universal, sentiment of hu-, that our mortal remains should be disposed respectful funeral rites. This sentiment gath- ength with the progress of civilization and re- nt. Egypt, the most learned and polished of ancient nations of the east, embalmed, at great e, the bodies of her dead, and deposited them ctures which have excited the admiration of rld. The mausoleums, the repositories of the vere the proudest monuments of Babylon, of , and of Rome.

a sentiment sanctioned and consecrated by the Abraham purchased the cave with the field

*Phytologia.

of Machpelah, "to bury the dead out of his sight." The body of the patriarch Jacob, at the command of Joseph, "was embalmed and put in a coffin in Egypt," and, by his own command, conveyed to the promised land, and interred in the burying place of his fathers. Joseph's bones, more than two hundred years after his decease, were carried, in the long procession of forty years, through the deserts of Arabia and buried in Shechem. Thirty-five years after the disasterous battle of Mount Gilboa, the bones of Saul, and Jonathan his son, were brought up from Jabesh Gilead to Zelah, sixty miles, and deposited in the sepulchre of Kish his father; David, the greatest and the best of the kings of Israel, superintending the splendid procession.

The funeral obsequies, with which the r mains of Saul and Jonathan were honoured by the monarch of Isreal, bear a striking resemblance to those which we are assembled to solemnize this day. The choice men of Isreal fell by the swords of the heathen, who were victorious in battle; and those who survived long after, did honour to the bones of the valiant who sacrificed their lives upon the high places of the field in defence of their country.

Forty-three years ago this day, and at this very hour of the day, the brave men, whose bones are enclosed in these coffins, were not only hazarding, but sacrificing their lives for the protection of their wives, their children, their homes, and their country. You have before you, fellow-citizens, the remains of some of those heroes whose blood paid the price of our freedom and independence; for they fell in battle at that period, when this nation, through perils the most tremendous, was struggling into existence—at a time when an old and gigantic monarchy, in the true spirit of despotic power, was putting forth all her energies to hold us in a state of vassalage, and destroy forever the cause of liberty, at the moment of its dawn on the New World. But I do not now recount the

ds of valour, nor the counsels of wisdom, which e made the means of procuring for our country all se blessings which she now enjoys in such profu- ı. On this topic a thousand tongues were elo- nt on the late anniversary of our independence. · do I now call your attention to the benign provi- tial administration of "the Prince of the kings of earth," whose arm wrought for us deliverance, ıgh an ample theme that well deserves to occupy :e of the public attention, and to awaken more itude in the celebration of our great national festi-

:here is one feature of the policy of our enemy in ıaging her most unjust and unnatural warfare inst us which merits special notice, as immedi- y connected with the disasterous event over which are now called to mourn—I mean the more than ıman employment of the tomahawk and scalping- e of the savages to butcher our peaceful citizens— olicy which stains forever the pride of British y. In ancient times, when war was waged against nation, hoary age, women and children, were ally the objects of its destructive fury with the riour in the field of battle. This cruel feature of has been softened, or rather obliterated, by the gress of civilization; and, by the common consent ivilized nations, the soldier in arms only is the ect of attack, while the unarmed citizen, of every is, remains unmolested—a law of nations which ests war of half its horrors.* But this ameliora- ı in the laws of war had not reached the savages ›ur wilderness, who spare no age, nor sex: all are subjects of their indiscriminate butchery. Their ıahawk sinks into the head of the sucking child, le reeking with the blood of the mother. Such the warfare to which the British cabinet allied it- , "shaking hands with the savage scalping-knife

*The Turks are savages—witness Scio.

and tomahawk." Notwithstanding
strances of its most enlightened sta
liament of Great Britain employed t
to murder, in cold blood, the unoffen
children of our western frontiers. A
sanguinary tyrant could have desired
allies of our enemy perpetrate.* The
dered thousands yet cries for vengean
crown of England. Who can imagine,
recount the terrors and the sufferings of
people, while the Indian tomahawk was
their head or bathed in their blood? Even
thinks I see the pillars of smoke ascend f
burning cottages along our western border,
plains of Kentucky to the mountains of Min
the flames of their houses glaring on the dark
midnight; And what are those sounds which I
the screams of women and children, awaked
their slumbers by the blaze of their dwellings and
war-whoop of the savage. Yes, all this was mo
than realized.

One chieftain was distinguished, above all others,
in this murderous carn[illegible] I mean Colonel Jo
Brandt. His father w[illegible] Thorman, and
a Mohawk Indian.† [illegible]
in Dartmouth co[illegible]
attentions, and
quired a goo
on the knee
whose sons
ty, comm
ry wa

ıission, appointing him to the command of the Six Iations, in the northern and western parts of the state f New-York. It is he who is styled by Campbell, ı a note to his "Gertrude and Wyoming," the "monter Brandt," and who was a leader in the dreadful ıassacre which desolated the blooming fields of fair Vyoming, in the autumn of 1778.* The ferocity of is savage nature was not tamed by education—in im the blood of the barbarian extinguished every park of civilization that might have been kindled in is constitution. He was more cunning than the fox, nd fiercer than the tyger.

With a band of his warriours, he set out from Nigara in June 1779, to fall upon the western frontiers f this state. There were also under his command, ainted like Indians, a large body of tories, whom ırough courtesy, we often now hear called "the disffected," "the friends of the British government," c. but I prefer to call them by the good old revoluonary name of "Tories." After the middle of Ju, they appeared on the west of Minisink, like a dark loud hanging on the mountain top, ready to break pon the plain below in thunder and lightning, temest and hail. On the morning of the 20th the inabitants were awaked from their slumbers by the ames of their dwellings, and fled in consternation. Their farms were laid waste, and their cattle and ther property plundered by a detachment of this excrable band, whom Brandt had sent out for this vork of robbery and murder. On the evening of the ame day, Col. Tusten, of Goshen, received by exıress, intelligence of the events of the morning, and ssued orders to the officers of his regiment, to meet iim on the morning of the 21st, with as many volunseers as they could raise, at Minisink, which he had ixed as the place of rendezvous. The officers gen-

* "The mammoth comes—the foe—the monster Brandt,
"With all his howling, desolating band."

erally, with the small force which they could raise and equip on so short a notice, met the colonel at the place appointed, where they held a council of war, and discussed the question, whether they should pursue the savages or not. Col. Tusten wisely opposed the pursuit, as Brandt, a skilful warriour, was probably the commander, as the enemy's force appeared to be much superiour to theirs, and as they had with them many tories, who were well acquainted with the woods; while they had only a small force, were ill supplied with ammunition, and at the same time expected re-inforcements. The majority, however, were for pursuing the Indians, who they said would not fight, and from whom they should endeavour to recover the plunder. In the midst of these deliberations, Major Meeker mounted his horse, flourished his sword, and said "let the brave men follow me, the cowards may stay behind." As may be readily thought, this decided the question; they all took up the line of march, proceeded that evening seventeen miles, and encamped for the night. On the next morning they were joined by a small re-inforcement, under Col. Hathorn of the Warwick regiment, who being an older officer than Col. Tusten, took the command. When they had advanced a few miles, to Halfway Brook, they came upon the place where the Indians had encamped the preceding night; and another council was held there. Col. Hathorn, Tusten, and others whose valour was governed by prudence, were opposed to advancing further, as the number of Indian fires, and the extent of ground occupied by their encampment, removed all doubt as to the superiority of the force of the enemy. The same scene which broke up the former council was re-acted there, and with the same effect.

Captain Tyler, who had some knowledge of the woods, was sent forward at the head of a small scouting party, to reconnoitre the movements of the enemy and give notice of the best ground for attacking

him; but he had not advanced far until he was killed, a circumstance which created considerable alarm. As our troops were marching north on the hills east of the Delaware, about nine in the morning, they discovered the Indians advancing leisurely along the bank of the river, about three quarters of a mile distant.

Brandt had sent forward the plunder under an escort, to a fording place of the Delaware, near the mouth of the Lakawack, where he intended to cross the river. Col. Hathorn wished to intercept him before he reached the fording place. Owing to intervening woods and hills, the two armies soon lost sight of each other, and Brandt, instead of advancing along the bank of the Delaware, wheeled to the right and passed up a deep ravine, over which our troops had marched, and thus crossing our line of march, shewed himself on our rear, about two o'clock. By this skilful manœuvre, he not only took us by surprise, but chose his own ground for commencing the attack. Col. Hathorn, as his men were ill supplied with ammunition, issued an order like that of General Putnam, at Bunker's hill, not to fire a single shot, until the enemy was near enough to make it take effect.* Just at that moment, an Indian was seen riding a horse which had been stolen from Minisink on the 20th, and was known to one of our men, who instantly fired on him and killed him. The fire soon became general. At its commencement, about fifty of Col. Hathorn's men were cut off from the main body, and could not be brought into the engagement, having between eighty and ninety men only, to contend with the whole force of the enemy, five times their number. Every thing that the most determined bravery could effect, was effected. Soon after the commencement of the battle, they were completely

*Putnam's orders was:—"Don't fire, boys, till you see the white of their eyes."

surrounded by the savages, on the summit of a hill, descending on all sides, and the ground which they occupied among the rocks and bushes, was about the extent of an acre, which they maintained in an obstinate conflict, from between ten and eleven in the morning, until late in the afternoon. The wounded were collected in a secure place, under a rock, to the number of seventeen, where Col. Tusten, who was a skilful surgeon, dressed their wounds. So deadly was our fire, that had it not begun to slacken on account of the failure of ammunition, Brandt afterwards admitted he would soon have been compelled to retreat. Several attempts to break into our lines had failed, but just as the fire began to slacken, one man, who at the north east angle of the hollow square had kept up from behind a rock, a destructive fire on the enemy, fell, and the Indian, tory, crew broke in upon our troops, like a resistless deluge. The yell of the savages, the screams of the wounded calling upon their companions not to forsake them, and the groans of the dying, presented a scene of horror, that beggars all description. Col. Tusten probably fell, determining not to abandon the wounded. All the rest fled in every direction, and more were killed in the flight, than fell in the battle. Some swam over the Delaware, while others were shot in attempting to cross.

Out of eighty, who were in the engagement, forty-four were killed, chiefly militia officers, the most respectable citizens, who had offered themselves willingly, before their men could be equipped. Some who were wounded died by a lingering and protracted death, whose wounds may not have been of themselves mortal, by wounds inflamed with the heat of the weather, and for want of dressing, while they were distressed with hunger and burning fever, no one to administer to them a drop of cool water, or cheer the protracted agonies of death by a sympathetic word or look. Thus died a father, a brother, or

a husband, far from his home, in the cheerless, the sad solitudes of the mountains.

"Sternitur infelix, alieno vulnere, cœlumque
"Aspicit, et dulces moriens reminiscitur argos."

'Hapless he falls by wounds which the cruel foe inflicted, looks to heaven for aid, and dying remembers his sweet native plains."* What horrors surround such a death! How ungrateful that they should thus be permitted to perish for want of aid! For forty-three years, too, their bones were permitted to whiten among the rocks of the mountains, after their flesh had been devoured by the wild beasts. It was not that their widows, of whom it is said, there were thirty-three in one congregation, disregarded their remains, for they engaged and paid a man to conduct them to the wood of slaughter; where they intended to collect and bury them. They set out on horseback, but had not proceeded far until they were forced to return. How could females ride over the rugged and pathless mountains? The man went on, promising to perform the duty which they had piously attempted, but he violated his promise. In the country it has been long known that the bones of these heroes were thus ungratefully neglected.† Were their sufferings, their agonies, their deaths, for the protection of their wives, their children, their homes, their country, forgotten? This day we mourn their death,

*This is not fancy. The bones of one man were found, who had crept in between two rocks after he was wounded.

†It was the following circumstance that led to the funeral obsequies of the 22d. The Medical Society of Orange county, holds its annual meetings on the first Tuesday of July, which two years ago, was the anniversary of our Independence. Dr. D. R. Arnell, the president of the society, read before it on that day, an elegant biographical sketch of Dr. Tusten, whom we have mentioned as Col. Tusten, and he gave an outline of the battle of Minisink, in which he fell. The biographical sketch was published and awakened the interest which has led to the interment of the bones.

and acknowledge our ingratitude. O! ye spirits of the brave who fell in defence of our liberty, our land, too long have we neglected your remains, too long we have been ungrateful, we acknowledge——But Oh! my voice cannot reach you, you do not hear me, I ought not thus, to address you. The living, my voice can reach. You, fellow citizens, will permit me to address the nobler sentiments of your souls, and invite you to emulate the example of these heroes, in deeds of noble daring, should your country ever call. The young especially, and those now around me under arms, may see our country involved in dangers, that will require even the sacrifice of life for her safety.

But you will suffer me to remind you, that in order to sacrifice life rationally, though in our country's righteous cause, requires more than what is called patriotism and heroism. To meet death boldly, in any cause while the soul is in its state of natural enmity against Heaven, is no better than the rashness of the madman: it is rushing upon misery unutterable and eternal, from some blind impulse, and for the light applause of an hour. It is only by faith in the Lord Jesus Christ, who died for the salvation of sinners, that any human being can face death calmly, collectedly, and rationally. Who can tell what consolations religion may have ministered to some who expired in the long agonies of death, after the battle of Minisink, without any human aid? None other they could have. Great as their bodily sufferings must have been, future prospects may have imparted much alleviation. How intense would the anguish have been, had the prospects beyond the hour of death, been only dark and alarming.

Fellow citizens, though you should never be called to expose your lives in the field of battle, though you should continue to the close of life, amidst scenes of peace, in the bosoms of your families, and die having your cheeks bathed with the sympathetic tears of the

most affectionate, the most tender hearted friends and relatives, yet all these are poor and frigid consolations for a dying man, if he has none other. Whether then, Heaven has destined your country to peace or war, in your days, it is wise to be prepared for death, by applying to the atoning blood of the Son of God for redemption, and the sanctification and consolation of the Eternal Spirit, to carry you in triumph through death—yes, "for it is appointed to all men once to die." In a few years those thousands who now stand around me, shall all sink into the earth on which you now stand; the clods of the valley shall cover you, and not one be left alive. While, this day, it is your duty to show by your gravity, your sobriety, your temperance, your decorum, that you remember with sympathetic emotions the fall of the excellent citizens, whose bones you now inter; remember yourselves.

You know that when you die, your souls shall survive, and that your bodies too shall live again. These dry bones can live, they will live again. They await, and your remains, soon to follow into the tomb, shall await there the call of that Creator who formed the soul and the body, to "stand before the judgment seat of Christ." While we look back to their death, let us also look forward to our own, and to their and our resurrection on that day, "for which all other days were made." It is hastening; we must witness its awful solemnities, not like those of this day. It will not be ushered in by the sound of such artillery as you have to day heard; but by the trump of God, the voice of the Archangel, reaching the depths of the ocean, and the the solemn silence of the grave, whose tenents shall all start into life, raised by the omnipotent energies, that shall descend in the voice of the trumpet. Then shall

> "Eruptions, earthquakes, comets, lightnings, play
> Their various engines; all at once disgorge
> Their blazing magazines."

You shall not then, as to day, be called to attend on the interment of a few bones, but to wait on the funerneral of the material universe—the interment of the world we now inhabit—the interment of her attendant moon—the interment of yonder sun now shining gloriously in mid heaven—and the interment of every star that burns by night in the vault of heaven. Secured in the favour of the Almighty Creator, by the Redeemer of man, may we all be prepared for waiting upon the funeral obsequies of the earth and the heavens, in peace and safety.

THE BIBLE THE SUPREME LAW OF THE LAND.

The Creator and Moral Governor of the world has constituted man a subject of his moral government, accountable for all his actions. He has, of course, given him a law for the regulation of his conduct, whether in the walks of private life, or as a member of political society: a law which must regulate the politics, as well as the duties of individual man. This law was written in the mind of man, at his creation; and is by some styled the law of nature. Were revelation silent, the existence of such a law would be proved from the perfections of God and the relation that man bears to him as his Creator and Sovereign Lord. For God, being a God of order, could not create a moral agent, usher him into the world, and permit him, with impunity, to introduce disorder into society. There is an absolute necessity for such a law, otherwise the creature would be independent of his Creator, whom, on the supposition that there were no law, he might hate, and whose creatures he might outrage, as in the cases of murder, man stealing, man selling, and thus like, the Mother of Harlots, the Roman Catholic church, and the slave ships, traffic in the souls and bodies of men, without any vengeance.

bllowing. For, "where there is no law there is no transgression."* The Gentiles who had not the law of Moses, and who never committed crimes so aggravated as those of modern traffickers in human blood, had consciences which accused themselves of sin, and others who did similar deeds of iniquity.† That Paul's representation of this law is according to fact, see the writings of the Grecian and Roman moralists, orators, and poets. Indeed, without this conscience the whole heathen world would be a pandemonium.

Man is a social being, and every member of human society has rights upon which another may not encroach. Were not this so the human being would not rise above the brute orders of animated nature. Conscience always has a regard to law, and as God is the author of conscience, as well as every other faculty of man, he must also be the author of the law which it regards. This law must be the same whether written on the mind of man, in his moral constitution, or written in a book. At first it was written with the brightness of a sun-beam on the soul of Adam and Eve; but, by the fall of man, the writing has been, in a great measure, defaced, yet what does remain must be the same as the law written in the Bible. For God is the author of both, and cannot give one law in the conscience and another, contradictory to it, in divine revelation.

But, in man's fallen state, the glimmering taper of nature's light is insufficient to direct the way. "*We have a more sure word of prophecy to which we do well to take heed as unto a light shining in a dark place.*" Since the first revelation, through "the depravity of the human intellect," is insufficient to teach man his duty, and the Bible has been given, by inspiration, expressly to supply its place: as far as it is a rule of duty, it must contain all that was made

*Rom. ii. 14. †Rom. ii.

known in the former. This it undoubtedly does. There are on its pages instructions and reproofs for the prince and the peasant, and for men in every situation. Nations should, therefore, receive the Bible as the supreme law of the land. Many deny this. Magistracy, say they, is founded on the law of nature. This is true. But what, we ask again, is the law of nature? It is the law of God; for man has no right but what he derives from his Creator: and law is the standard of right. By law all right is measured and limited. The creature has not, and it is impossible he should have, any right but what his Maker gives him. It is said this right is given in the law of nature. Surely, for as the law of nature is the law of God, the proposition is true, and axiomatic, or undeniable. Now as the Bible contains not a new law, but a new edition of the old one, are we to suppose that it contains rules for every department of society but that of civil government? Have we the advantage of a law in the Bible to regulate the conduct of individuals, and none for political economy which is so complex and intricate? Must that part of the Bible which relates to the wars of nations, as 1st and 2d Samuel, 1st and 2d Kings, and that which relates to their internal policy, as 1st and 2d Chronicles, be considered as useless? Who will dare say all this in the age of Bible Societies? Why are there expenditures so vast for printing that large section of the Bible? Surely, because the common, we had rather say the Christian, sense of the civilized world, considers the maxims on which David and Solomon were bound to regulate their political economy, as the wisest maxims ever recorded in any statute book. We must say so, even though a majority of the men that composed the late convention of this state voted to the contrary. We prefer the enlightened deci the supreme court:—"THE BIBLE IS THE SUP LAW OF THE LAND."

HOPKINSIANISM.

It is often asked, "What is Hopkinsianism?" This is an important question, and one which honest, plain Christians would be very likely to put, when so large a portion of the clergy of the American churches are said to be Hopkinsian, and their numbers annually increasing, especially from the eastern seminaries.

It is believed that the following propositions contain the doctrines of Dr. Emmons: All of which are contrary to the Westminster Confession of Faith, and Catechisms, and to the Confessions and Catechisms of the several Reformed churches.

1. That God is not unto himself all sufficient, but partly depends for perfect happiness upon the enjoyment of his own creatures.
2. The intellect of man is naturally without depravity since the fall, as much as Adam's was in innocency.
3. The innate depravity of fallen man resides in the will only.
4. There was no covenant of works made with Adam for himself and his posterity in him.
5. Adam's sin in eating the forbidden fruit is not imputed to his posterity.
6. There is no covenant of grace.
7. Believers are not justified by the imputed righteousness of Christ.
8. That Christ is not the Eternal Son of God, by necessary generation.
9. That there are no means of grace.
10. That Christ made atonement for all the sins of mankind.

That God is the author of every sinful volition much as of every gracious one.

12. That all holiness consists in disinterested benevolence, and that the most decisive test of grace is a willingness to be damned for the glory of God.

We tremble while we record these heresies held by men who call themselves Christ's ministers.

ON PSALM-SINGING IN OUR CHURCHES.

The subject of the following extract is one which at present greatly agitates the visible church of God. It will undoubtedly be interesting to those who desire to promote the purity of God's worship, to learn the sentiments of Christians, beyond the seas, upon a subject so important as the praise of God. The evil complained of by the writer is a growing evil, and much fostered in our own country. That this extract may have the effect of opening the eyes of professing Christians and induce them to consider the practice as an evil indeed, is devoutly wished. The work from which the extract is taken is highly respectable as a periodical publication, and has an extensive circulation. The writer of the essay from which the extract is taken is a "Presbyterian Clergyman" of the established church of Scotland.

[FROM BLACKWOOD'S EDINBURGH MAGAZINE.]

DEAR SIR—There is not a more becoming, or a more Christian part of public worship, than the singing of psalms and hymns to the praise of God, with one voice and with one heart. A large and closely compacted congregation, fully imbued with pious and devotional feeling, and giving utterance to soul in the fellowship and unison of some w and solemn tune, is a fine object of moral e tion and reflection, and presents no unidpa

simulation to the attitude and employment of the "happy assembly of the Church of the First-born." When every individual worshipper shares in the worship offered,—when the same word, the same sentiment, the same hopes, the same faith, the same love of God—are passed through so many minds and apprehensions, and hallowing, with the stream of one common purification, the same hearts, at one and the same time, what an accession, in point of intensity and strength of devotional feeling is grained!—There is a kind of electrical communication acting and reacting from voice to voice, and from soul to soul, and each individual worshipper feels, as it were, the accumulated devotion of the whole assembly. It is like standing in the ranks of fellowship whilst the battle rages, and experiencing, from mutual confidence and reliance, a courage—an *esprit de corps*—which would not exist were every soldier stationed in individual and unaccompanied exertion.

Now, what I complain of, Sir, is this:—Under our present tendency to modernize and new-model whatever is old and antiquated, I am afraid this ancient, and truly Presbyterian and animating exercise of psalm-singing is in danger of falling into disuse. There has sprung up amongst us a reforming race—men strangely gifted in point of ears—who take grevious offence at the monotonous "*croon*" of our old wives, and at the drawling discordance of our old church-tunes,—who go into committees and associations, with a suitable *et cetera* of "ways and means," in order to have bands of vocal music planted around our pulpits, and responding singing-pipes at convenient intervals through the church; in consequence of which, the task, or rather the privilege, of praising God, with the most perfect, as well as the most suitable of all musical organs—the human voice—is removed from the congregation—from the "people all"—and devolved upon a few spinning Jennies and weaver Jockies, who twine out the labyrinths of God's praise, and knot in

the threads and ends of public devotion, with nearly the same apprehensions of religious feeling with which they go through the rotine and tasking of their daily work.

Having occasion, a few days ago, to officiate in my clerical capacity, in a neighbouring burgh pulpit, and being about (as I considered the singing of the first, or morning psalm to be concluded) to proceed, in all due solemnity to prayer; and having actually advanced with the second sentence of my address to Heaven, I was not a little surprised to find that the music had only been suspended for a little,* and that, from a distant corner of the gallery, into which it had returned to take advantage of the sinuosities of some extremely delicate female pipe, it was now bursting down upon the body of the church, in full swell and tide, and overpowering in its progress every feebler note of opposition I was enabled to make. It was not till after the same concluding, and, (as I imagined, in the obesity of my musical apprehension,) the *concluded* line, had been hung, and halved, and quartered several times over, into jerks, and jets, and "twirliewhirlies," of the most astonishing character, that I could obtain an audience. Now, sir, all the time that God's praise was thus portioned out into

*Similar to this is an incident which befel a brother of the profession, if tradition is to be "in aught believed."—He had visited London, and seen amongst other tricks of pulpit "oratory," "Sheridan's pauses" exhibited. During his first sermon, after his return to his own parish and flock, he had taken occasion, at the termination of a very impassioned and Chalmers'-wrought-up sentence or paragraph, to stop all of a sudden, and pause in "mute unbreathing silence." The precentor, who had taken advantage of his immemorial privilege to sleep out the sermon, imagining, from the cessation of sound, that the discourse was brought to a close, started up, with some degree of agitation, and in an audible, though somewhat fluttered voice, read out his usual "Remember in prayer"—"Hout man!" exclaimed the good natured orator, over his head, placing, at the same [illegible] upon his shoulders, "Hoot, Jamie man! what's ye the day?—d'ye no ken I hae nae done yet!—[illegible] Sheridan's pauses, man!"

parts and quavers, the old women who were seated upon the pulpit stair, were as mute as if their tongues had already been silenced by the sexton's spade, and the young men and women seemed to be employed in carefully and repeatedly surveying the walls of the church, the state of the pews, and the various habiliments in which each fellow-worshipper happened to be attired. In fact, the congregation seemed to me to present the aspect of spectators in an opera-house, for whose gratification and entertainment a certain quantity of modulated air was thrust, in different proportions, through the wind-pipes of a few exhibitive performers.

Now what our burgh churches do, our country parishes are very apt to mimic. I have been under the necessity of giving my own precentor,—who, though an honest, is a young, and rather an injudicious man,—more than one cautionary hint upon the subject; but I fancy, that until I can find ways and means of suppressing a singing school which has crept into the village, I shall never have any security on this score. It was but last Sabbath, no further gone, that, owing to the interruption occasioned by an old woman, who told him plainly, "she wad sing her Maker's praise, in spite o' him, wi' a' her heart," he was fairly untuned in one of his outrageously delicate octaves, and compelled to have recourse to the sober and less intricate notes of the Martyrs to bear him through.

But this, even this highly seasoned absurdity, does not comprehend the full reach of the evil. Do you know, Sir, it has not only become impossible, from the difficulty of the tunes, but absolutely unfashionable, from the enormity of affectation, to praise God at all. To crook one's mouth, or to model one's lips into the attitude of psalm-singing, is downright *vulgarity*. The laird's family, with the exception of the dowager-lady, who, from indisposition, seldom comes out, are silent; all my genteel farmers, and the most of them consider themselves, and are entitled

to do so, as belonging to this class, have, of course, caught the air of the carpeted gallery above, and are dumb. They generally, I can observe, when at times I take a sly peep at them through my fingers, employ themselves whilst the psalm is singing in laying themselves up, arms a-kimbo, in one of the four corners of the pew, or in surveying, with a discriminating and congratulatory eye, the amazing and gratifying effects of Day & Martin's blacking. The handicraft men are in a state of defection, and the village innkeeper has already gone over; so that, but for the Howdy, who stands in awe of the Mistress, with a large and still untainted proportion of villagers, bothymen, and cottars, who have not the sense to be genteel, the whole burden of praise—as we have no burgh "singing boys and singing girls," would, of necessity, devolve upon the precentor and me.

But, what pains as well as astonishes me, most of all, is the fact, that my daughters, my own daughters,—both Eliza, who is named after her mother, Betty,—and Grace, who takes her Christian appellation from her aunt Grizzy,—of whom I had every reason, from the pious education which they have received, to expect better things,—my own flesh and blood, Sir, have lifted up the heel against me, and have absolutely ceased to make any public demonstration in God's praise.

And this is all owing, and I know it well, though when your Magazine, containing this averment arrives, they will deny it stoutly—it is all owing to a visit we were lately favoured with, from an East India Nabob, a distant relation of their own, whom they insist on calling cousin; and who, it seems, is esteemed the very pink of gentility in these parts. At him, I could perceive them through the whole week, dressing, and setting, as they term it, their caps, and of a most portentous compass, they are more li[illegible] ing nets for fish than traps for men; and by [illegible] ppeared resolved, whatever might betide, t[illegible]

morals, as well as *their* manners. For this "stu-
ous man of travel and riches," having, during
ısalm-singing one Sabbath, twisted and whirled
d betwixt his finger and thumb, a large peony
at the same time that his lips were compressed
to the somewhat unseemly protrusion of the un-
ıne, that there might remain no doubt of his si-
, my daughters, who were keeping rather a
ı look-out upon him at the time, have ever since
ed roses, and primmed up themselves during the
n, most fearfully, even in the face of the precen-
imself.

ıe pulpit too—full sorry am I to admit the dis-
—but true it is, and of verity, that the very pul-
self—that "holy of holies" of Presbyterian wor-
has been subjected to that degrading and revolt-
ontamination, the progress of which I have been
ıpting to trace. It is quite true, Sir, that many
r "young preachers," and even some of the more
nced veterans of liberal sentiment and modera-
have ceased to praise God in public. They give
he psalm, they *say* the prayers, and they *read*
sermons; but further they do not proceed. They
race, too, of comely men; and when their shirt
s are set up to their ears, and the front tuft is
ıed back, and the neckcloth is adjusted, and the
s and bands are smoothed down, they look it,
manner it, and often word it well; but what *time*
ıper for all this preparation and adjustment, as
ıt the psalm is a-singing!—*Proh nefas!* When
the very "ark of the testimony" is not sacred
contamination, what will become of us? I have
ıtience for such unseemly profanation; and rath-
an see a fop or a fool of this description in *my*
t, I would prefer the grinning physiognomy of
nonkey, or the winking stupidity of the hog!
can we expect, Mr. Christopher, that our con-
ıtions should take an interest in the praises in
h we ourselves, who minister at God's altar, join

not! "May all sing thy praises," are the words of our prayers, "with devotion in our hearts, making melody unto God *with our lips*." There is mockery and downright profanity, Mr. North, in this thing; and if by publishing this statement you can bring into deserved contempt one single perversity of this description, you will do something to restore meaning to our public acts of devotion and praise, and you will give satisfaction to every truly pious Presbyterian worshipper. "*Immedicabile vulnus ense rescidendum; ne pars sincera trahatur.*" We must go boldly to work; we must run the risk of twisting the very soul of the guilty, as well as *offending* the *corny* sensibilities of their friends and relatives, if we would wish to arrest the progress of this malady, and secure for ourselves and our children the healthy and invigorating exercise of our public ordinances of religion.

(To be continued.)

EXTRACTS FROM THE FOURTH ANNUAL REPORT OF THE NEWBURGH BIBLE SOCIETY.

In the providence of God, we are permitted to assemble together the fourth time to celebrate the anniversary of our Bible Society. The occasion is an interesting one, and calculated to draw forth gratitude to that God who hath bestowed on us good things, and allows us richly to enjoy them.

The cause in which we are engaged is the cause of God, and the book which we are endeavouring to circulate, contains the words of eternal life. It alone makes known the mind of God, and presents the only hope of salvation to a sinful, dying world. All other plans and schemes, aside from that which the Bible unfolds, for meliorating the condition of human society, and affording peace, joy, and abounding

solation, in the prospect of another world; have utterly failed, and at the same time have fully demonstrated the depravity of the human intellect and of the human heart.* A cause then which unites the happiness of intelligent beings in this world, and in the world to come, should draw forth the wisdom of the wise, and the most unwearied exertions of the benevolent, that the book which developes it, may be spread into every clime, and be found in the possession of every human being.

Christians in all ages have felt it to be their duty, to endeavour to promote the circulation of the Bible. For this purpose, schemes and plans have been devised, and vast sums of money, at different periods, have been expended, with comparatively but little ood effect. These plans and schemes partook too much of the wisdom of this world, and their success would have tended to foster the remains of pride and vain glory, which lurks in the breast even of the best. 'Tis true that translations of the sacred volume have been made, into different languages; that splendid editions have been published; that ponderous folios of Polyglot Bibles still exist as evidence of the labors, and benevolent intentions of the good and great in ages that are past. The finger of God is seen in all this. These translations, and these massy volumes, have their use: they are furnishing materials of incalculable service to the Bible cause, in the present day; but then, they failed, utterly failed, of accomplishing the desired object of placing the Bible in the hands of the indigent.

To effectually lead the way for this, God was pleased to put it into the heart of a solitary individual to propose the plan of a society for the purpose of circulating the Bible, without note or comment. And while the plan opens a door to the rich, and the honorable, to the prince and the sovereign to come, and

* A proposition denied by all Hopkinsians.

present an offering of their abundance; it especially regards such as are in the humbler walks of life, and looks to the day laborer's pence, and the widow's mite, for its support.

In this plan there is something God-like. While Jehovah is exalted, and receives the glory—man is humbled, and finds it his privilege and duty to cast into this treasury of the Lord.

Behold how great a matter a little fire kindleth! The Bible Society which at first was but like a little cloud, the size of a man's hand, hath extended until it hath overspread the Christian world, and laid under contributions for its support, not a few, even among Pagans and Mahomedans.

The establishment of the Bible Society has proved a happy means of encouraging many a timorous individual to engage with a noble ardor, in this work of love, the circulation of the Bible. It has been the means of saving many a penny from an improper application, and of furnishing a pleasing subject for reflection, to many a dying individual, in the review of life. Thousands, and tens of thousands, have poured out their souls in thankfulness, and shed tears of gratitude to that God who put it into the hearts of men to establish a Bible Society, and have left the world invoking blessings upon all such institutions.

In reviewing the operations of the year through which we have passed the board have but few particulars to which they would direct the attention of the society.

It is well known that the Newburgh Bible Society embraces but a small district of country—that it extends but little farther than the town in which it is located—it must necessarily number but few members, and be very limited in it operations. And yet we have abundant evidence to convince us that it is our duty to persevere in the cause in which we engaged, and to be satisfied that our labour is not vain.

The Society has been in operation for four years, and although many of the original subscribers' names are not found upon our list at present, yet the number is about the same. By death, and removals, we have lost several; yet others have been found to take their places, so that, as a Society, we may say no breach has been made upon us.

When we first commenced our operations it was by some supposed the principal part of our funds would be placed at the disposal of the American Bible Society, as there were but few individuals within our limits who were in want of a Bible, and who were proper objects for a gratuitous supply. By experience we find this conclusion to be erroneous, and, after expending the principal part of the amount of our funds in supplying the poor and destitute among us with a Bible, we are persuaded there are many families still unsupplied. The more we enquire into the state of the country, in reference to this object, the more we are convinced of the truth of this assertion. Multitudes are perishing, even among us, for lack of knowledge, and would gladly receive a Bible at our hands. In proof of this the board would state that one of their members being called to hear the tale of a female, applying for charity, proposed to her a number of questions and learned the following facts: That she was born in an adjoining county, and had lived in the neighborhood of this place for nearly thirty years—that she was the mother of nine children—that none of the family could read, but the husband—and that they had no Bible in the family, except a small old one which the husband's mother had owned, and which was all in pieces. She was asked if she knew who was the Saviour of sinners. She said she had forgot. She was then asked if she did not know that the Lord Jesus Christ came to save sinners. She replied: O yes, but then I am so forgetful. She was about 50 years of age. She was presented with a Bible, and a number of Tracts, and urged

to learn to read, that she might search the Scriptures, as they contained the words of eternal life. Upon finding that she was conversing with a clergyman she seemed a little agitated, and declared that was the first time a clergyman had ever spoken to her, or she to him. She said that several families were without a Bible in her neighborhood.

Applications have also been made by individuals coming from the distance of thirty or forty miles. They have heard that the word of the Lord is among us, and they have come to prove us whether we will give it, without money and without price, to such as are poor in the things of this life, and unable to purchase a Bible.

The board are, from experience, convinced that the plan of requiring, in most cases, a proportion of the price of the Bible to be paid by the recipient, is preferable to gratuitous distribution, and, they have reason to believe, that a proper attention to the subject would secure a greater distribution, on this plan, than on the plan of gratuitous distribution.

The reports from the great Bible Societies in the world are truly astonishing. There seems to be a general commotion among the nations, and a national Bible Society is considered as a necessary item, among benevolent institutions, by the friends of truth and the rights of man.

The American Bible Society have had an accession of 62 auxiliaries, within the year. They have been enabled to expend near $40,000, and have issued between 50 and 60,000 copies of the Bible, in whole or in part, within the last year. In the list of her members John Withington is placed by the side of Boudinot, having presented a donation of $10,000.

The British and Foreign Bible Society have issued, since its establishment, 3,500,000 Bibles During the year past they have expended about $ and so great is their confidence in the benevol friends of the Bible, in Britain, that they

der contracts for upwards of $200,000 to be paid from funds over which they have no control.

Russia, also, is labouring to multiply copies of the Bible, with astonishing success; and the interior of Europe is full of men fired with a noble zeal to spread the Bible.

Upon the whole, the board rejoice that they are able to present such pleasing accounts of the progress of the Bible Society, both here and elsewhere. And they would congratulate this society that God has been pleased to smile upon their feeble exertions, and through their instrumentality to place the Bible in the hands of many to whom they trust it will prove the wisdom of God, and the power of God, to the salvation of their souls.

And while they rejoice that the Bible is making its way into the dwellings of the rich, and the cottages of the poor, they would pray that God would open the hearts of all to receive it in the love and in the power of it. And may the whole earth be filled with the knowledge and the glory of the Lord.

REMARKS ON THE PROVIDENCE OF GOD.

"*The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all.*"—Psl. ciii, 19.

Throne, denotes that magnificent seat whereon princes sit in state, to receive the homage of their subjects, and display their own power. This seat, the sceptre, and the crown, are the symbols of supreme authority. The throne of Jehovah is *prepared* by himself. His power is not acquired or conferred; it necessarily and eternally belongs to him. *The heavens* designates the place of blessedness raised high above the earth. There among unbodied spirits, stands the throne of glory. The authority of him

that sitteth upon it, is without limits; his sceptre extends over the celestial regions, and all their hosts—over the seas, and all that in them is—over the earth, and all its inhabitants; "*his kingdom ruleth over all.*

Thus, a divine overruling providence is asserted in the text; and however mysterious the *doctrine* in its vast extent and minute details, the *fact* is unquestionable. God in a most wise, most just, most powerful, and most holy manner, governs all his creatures and all their actions. "The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all."

I thence invoke thy aid, thou spirit that dost prefer before all temples, the upright heart.

———What in me is dark,
Illumine; what is low, raise and support;
That to the height of this great argument,
I may assert eternal providence,
And justifiy the ways of God to men.

We shall shew the reasonableness of the doctrine; give scripture evidence of its truth; and remove objections.

1. It is reasonable, and, of course, a dictate of sound philosophy, to believe that God, by a continual providence, governs the world.

The belief, that there is some invisible superior, whose agency effects the concerns of this world, does not only now obtain very generally, but has also in all ages prevailed. Unwavering Atheists, have been rare among our race; and sceptical philosophists never could continue long, to act consistently with their own speculative dogmas. The most barbarous nations did homage to some deity; and the wisest of the heathen, had some notions of the unity of God. It is to divine revelation undoubtedly, we are indebted for sound knowledge of his agency and attributes; but believing the existence of an eternal, [illegible] and intelligent cause of those things which [illegible] it is reasonable to admit, as an article of our

ıt the Creator also governs universally the works his own hands.

The designs of God, in forming the heavens and ɜ earth; the necessity of order in the great system; ɜ fitness of Jehovah exclusively for conducting the ɜt machinery; and the testimony of facts, permaıtly in our view, sufficiently show the absurdity of nying the doctrine of a perpetual providence.

Design, in action, necessarily enters into the idea ıich we form of an intelligent agent. Even the inıe do not act without an object, however irregular d eccentric; much less can a wise man, in the exıise of his understanding, be busy without intend; some effect. Shall we then admit that infinite sdom has no end to answer, by the worlds which has formed? No! such an admission is obvious-absurd. But, either God had no design, in rear; the magnificent edifice of the universe, or having l an end, he ceases to prosecute it, unless there is providence to govern the world. Whatever mov-him to create, still moves him to preserve and go-n, unless he has abandoned his object, and perıted his immutable purposes to be neglected, deted and forgotten.

This world is in need of a governor, and is worthy one competent to manage all its concerns with ıdom and with equity. Every city and village, our land, yea, every one of our families, is deem-of sufficient importance to be subjected to the ıtrol of competent authority, and certainly has need some polity for the preservation of due order. No ıner does the merchant fill his vessel for a foreign t, than he commits her to the care of the pilot l the master, and consigns his merchandize to the nagement of some discreet correspondent, in the ce for which she is bound. And is the whole ation unworthy of the attention of its maker, and God? Behold the various tribes of animated be-ɜs which people the forests, the air, the dust, and

the waters of the deep, moving under the impulse of their instincts, and fitted, whether great or small, with organs adopted to their work and their element; ascend the steps of the observatory and contemplate the planets moving under an almighty impulse, with mathematical exactness, in their respective orbits; consult the records of your own race, think of the generations that are past, that now inhabit the earth, and are hereafter to succeed to the place of present occupants; the countless generations of beings of whom each individual has a rational, accountable, and immortal soul, susceptible and certain of ceaseless miseries, or perfect and everduring joys; and then affirm, if you dare, that God has abandoned the universe, as unworthy of his care and government. O! if there were a spark of benevolence in the heart of him that doubts the divine providence when he looks abroad through nature, it must be with a joyless eye he surveys the dreary desert.

To other feelings, Christians are called by the word of faith, taught in the gospel. *The Lord reigneth let the earth be glad.* There is no other being to whom the sovereignty could possibly be transferred; for there is none but Jehovah competent to this mighty task. He combines all the qualities, in a perfect degree, which are required in order to govern the world in righteousness. Intelligence, power, goodness and justice belong to him who is necessarily invested with supremacy. If any of these attributes were wanting, he would not be entitled to our homage; and if any of them existed, only in an imperfect degree, he could not command the unlimited confidence of his rational subjects. The union of his attributes, however, each of them in perfection, and all in harmony, renders him so completely eligible to the work of universal government, that no reasonable objection can be offered against his providence; and we c[illegible] account for that dislike to the doctrine, which a[illegible] in the human family, otherwise than by the

pertinacity with which men, whose hearts are naturally at enmity to God, adhere to the principles of rebellion against his holy commandments.

Facts, in the economy of the natural world, and in the connexion between inanimate nature and man, the subject of moral government—facts, unquestionable and obvious, abundantly exist, to testify the divine and unceasing superintendance of the world. The only difficulty in the argument from them, is in making a selection; and the only dispute, which legitimately can arise, is on the propriety of the selection. I take for illustration, the air and the light. Our connexion with these portions of creation, is sufficiently extensive, and sufficiently intimate, to give an idea of the amazing magnitude, constancy and minuteness, of the providence of him who rules in the whirlwind, and said "let there be light." In making this reference, I appeal to your eyes and your ears.

You see the light. Created on the *first* day, and having answered its immediate purpose among the elements of ancient chaos, the sun, on the *fourth*, becomes its principal depository. This substance enters into combination with other ingredients, in the constitution of almost every body, of which we have any knowledge. It is again extricated from its combinations, and radiates in every direction, with great velocity. Light, in its pure state, is that which gives the eye its usefulness. By it the traveller pursues his journey, the labourer his occupation, and the man of science, his several researches. Without it, vegetation would languish, the diamond lose its brilliancy, and the Heavens would be stripped of their glories.

It is for the purpose of using this substance, and so increase in knowledge and in happiness for the honour of the creator, that your eye was formed from the earth—organized with inimitable delicacy—endowed with life and with growth—and with a motion

on its own axis, subject to the determinations of your will. And have the eye and the light, for nearly six thousand years, continued to hold a delightful, a profitable communion, entirely by accident, or without a constantly superintending providence?

The common air, too, in which we breathe, and without which we could not long subsist, although invisible, is a witness, that bears testimony to the doctrine of God's providence. This remarkable fluid, composed of distinct elements, either of which in a seperate state, would speedily destroy life, is itself an ocean surrounding our world, as the minister of health and enjoyment. Without it the fire would be extinguished, the fields and the forests would be stripped, and every living thing must perish on the earth. It enters into your lungs, circulating its heat through blood, and sinew, and bone, and marrow, preserving every fluid from stagnation, and the solids of the frame from rottenness. You hear its vibrations in the tones of the harp, and in the thunder of heaven.

To meet the atmosphere, as the vehicle of knowledge and of joy, the ear was bored; and without the ear, the organs of speech must remain without employment, and all the advantages of language to man, must have been forever foregone. If there was wisdom in the design, and power in the execution, when man was first fitted for attention to sounds; there is equal might, and equal benignity in the preservation of that fitness from generation to generation: and the fact of such preservation, is an abiding witness of God's care of his own works, of his present pervading providence. We shall now exhibit a summary view of

2. The scriptural proof of God's providence.

This kind of evidence is, with Christians, at all times, the most conclusive; for it is on the word of the living God, that faith unwaveringly rests. In many cases we may reason satisfactorily in the more extended,

scope of the whole, is to represent the invisi-
l, present every where, knowing all things,
g creation, and controlling every event. The
the prediction, and the most plain positive
ions, describe, imply and affirm, the perpet-
vidence of God.

scripture history furnishes the most ancient,
most authentic account of the origin, and the
s of nations; and, indeed, of all the social re-
of man. It descends into minute details re-
; individuals, and presents to view those in-
in life, which affect the temper, which tend
and display the character, and which decide
re condition of the person of whom it treats.
ief use of history consists not in the variety of
which it communicates, or the multiplicity of
s to which it gives rise; but in the great mor-
iples which it inculcates, and the developc-
hich it makes of the plan of God's moral go-
nt. In reading, therefore, in our Bibles, the
of antiquity, we find God is represented as
where present, and always in action. Wheth-

the vapours to ascend from the ends of the earth. He maketh lightnings with rain, and bringeth forth the wind out of his treasures. Thou visitest the earth and waterest it: thou crownest the year with thy goodness: thou preservest man and beast: thou hidest thy face, they are troubled, thou takest away their breath, they die, and return to their dust. Man's days are determined, the number of his months are with him, he hath appointed his bounds that he cannot pass. And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will, in the army of heaven, and among the inhabitants of the earth."

Prophecy is but history in prospective. The prediction is founded upon foreknowledge, and implies the certain futurity of the event; and the certain futurity of the event predicted, depends on the purpose of the sovereign. Providence secures the accomplishments of the purpose, and is established uncontrovertibly by the truth of prophecy. Although all events have not been predicted by the prophets, enough is revealed to show that all are foreknown of God, and that the purpose of his mind extends to all: such events, too, are foretold in Scripture as, together with their circumstances, indicate the application of the prophecy, to objects of the greatest extent and the utmost minuteness; and, of course, the operations of providence extend to every concern, however great, or however small. A.

(To be continued.)

DECLINE OF INFIDELITY.

In the late reign of infidelity, Newburgh
markable for its deism. A blind emissary
delity, who visited Baltimore, and other pl
peared in Newburgh, and preached, in

:, his abominable doctrines, railing against the
ı, and every sacred thing connected with Chris-
.y. Through his influence there was formed
a Druidical Society, named after the heathen
dical priests, in Britain, before the introduction
ıristianity into that island. It had a high priest,
net at stated times.
ıese meetings were held in the true spirit of in-
immorality, for the purpose of rooting out, and
oying all true religion. There was at that time
Christian organized congregation in Newburgh.
ıstor, the professors, and the friends of Bible re-
ı generally, were openly attacked in the streets,
idiculed with many vulgar and abusive epithets:
it is said, the pastor was even spit upon. The
who were attached to this infidel club possessed
.derable wealth and influence.
ı a Sabbath, when the Sacrament of the Lord's
er was dispensing, in the Christian congregation
e village, a few of the leading members of the
dical club went to a spring, in the neighbour-
, and one of them, with the approbation of the
administered the Sacrament to dogs. On the
ı evening, he who had done the impious deed
attacked with a very violent inflammatory dis-
; his inflamed eye balls were protruded from
sockets; his tongue was swollen in his mouth;
he died before morning, in great mental and bo-
agony. This awful judgment was esteemed a
ı blow to deism in Newburgh.
ther infidels have since died, in the village, deaths
less alarming. One of them, after a life of in-
ıerance, was attacked by mortification and car-
les on his back—into which the surgeons cut
ıly. While writhing under the pain of the oper-
ı, he begged the operator to abstain, and said,
ı did not wish to go to hell with his back thus cut
ieces." His infidel associates commonly attend-
round his death-bed, and shamelessly indulged

in boisterous laughter and mirth. When his deistical connections were not in the room he said "It was strange that he, who but a few days before had been in health, should be now afflicted so dreadfully, and that if he did not expect to recover he should be the most miserable man upon earth." On the night of his death, and shortly before it, he, according to the habit of his life, swore in a shockingly profane manner.

Some other deists, who formerly occupied a respectable rank in society, and possessed considerable property, are now so degraded, "that no one does them reverence."

There are, at present, five churches, and six congregations, within the corporation limits of Newburgh, and a flourishing Bible Society, while deism is so abashed that hardly any one dares to speak in its favour. The population of the village is about 3,000 souls.

ITEMS OF INTELLIGENCE.

European Politics.—After the fall of Bonaparte, the crowned heads of Europe, formed an alliance to support the Roman pontiff, the Roman Catholic priesthood, the Popish idolatry, and to maintain themselves upon their despotic thrones in opposition to the progress of rational liberty. The emperor of Russia, the king of Prussia, the emperor of Germany, and the king of France, were the leading members of this confederacy, which they blasphemously called the Holy Alliance. The king of England did not formally accede to this conspiracy against the liberties of mankind, but he was, at the same time, ly the most powerful supporter of their iniq schemes.

They have had several meetings at Vienna, elsewhere, at which they presumed to settle th

of Europe, disposing of states and kingdoms con-
to all law and equity. It was this alliance which
ed the rising spirit of liberty in Naples, in 1821,
as rendered itself the terror of the civilized world.
other congress of these sovereigns has been ap-
d to meet at Verona, in the north of Italy rela-
the affairs of Greece.
eral members, from foreign courts, are stated
e arrived at Paris on their way to the congress.
e following is given, in the Paris papers of the
August, as a summary of the propositions to be
tted to the congress of Verona.
To declare firmly and openly against revolu-
of every kind. 2. To entrust the guarantee of
and Germany to Austria. 3. To agree to a se-
rticle relative to Spain. 4. To renew the guar-
given to other states of Europe. 5. To de-
a neutrality, at least ostensibly, with respect to
ffairs of Turkey. 6. To invite the different
s to abstain from open war with Spain. 7. To
to repressive and general measures with respect
press.—*National Gazette.*
rd Erskine has lately addressed a letter to lord
pool on the subject of the affairs of Greece, in
he calls upon him, as a leading member of the
st of George IV. to use all his influence to stir
e continental powers to make common cause
Greece, against the despotic power of the mer-
Turks. The argument of lord Erskine is pow-
the tone of sentiment noble, and the effect of
letter, from such a man, in such a cause, must
siderable upon the public mind in Great Britain.
e cause of liberty, and the rights of man, in
though slow, and struggling against much op-
on from the Popish priests, and from the emis-
of the Holy Alliance, is advancing firmly, and
ss is ultimately certain. The bands of rebels,
under the influence of priests and tyrants, to
row the new constitution, are commonly soon
sed by the constitutional forces.

The Greeks have lately gained a signal victory, at the straits of Thermopylæ. The Turkish army commanded by Courshid Pacha, is said to have consisted of from 40 to 60,000 men, and yet they were beaten and fled in every direction before a comparatively small band of Grecian patriots. The Greeks, for the government of their civil, military, and naval affairs, have revived the ancient Areopagus: the powers of which court are limited by the constitutional will of the people. They have the prayers of all good men, and the good wishes of all friends of liberty on their side.

"*Be ye also ready.*"—On the 5th ultimo, in Jackson county, a coroner's inquest was held on the body of Richard David, who was found dead in the woods. The inquest, on examination, was of opinion that his death was occasioned by the bite of a rattlesnake, which appeared upon his ancle. He was to have been married, on the day following, to Miss Catharine Chambers, of that county, and was in search of a horse to ride on the occasion, when he received the deadly blow. No intelligence being had of him until the morning of the day in which he was to be united to Miss Chambers, she made the necessary preparations—the marriage party was collected, and were waiting in merry mood the approach of the expected bridegroom, when they received the painful intelligence of his death. The scene was then changed: and those assembled to witness their happy nuptials repaired to his burial. All can imagine the feelings of those who witnessed this solemn scene better than we can describe them. Instead of seeing him, with mirth and festivity joined in marriage, they saw him cold and lifeless conveyed to his grave—*N. Times.*

The Baptists are taking measures for the formation of a grand convention to govern the whole of their great body in the United States.

THE

EVANGELICAL WITNESS,

VOL. I. DECEMBER, 1822. NO. V.

REMARKS ON THE PROVIDENCE OF GOD.

"*The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all.*"—Psl. ciii. 19.

(Concluded from page 188.)

Those prophecies which respect the revolutions of empire, show the superintendance of providence in the voluntary actions concerned in the catastrophe; and the prophecies respecting the posterity of Noah, and Abram, and Ishmael, and Israel, prove, beyond a peradventure, the concern of providence with the case of individuals, and with the most contingent events of every man's life. With remarkable particularity God foretold, by the mouth of his prophets, the circumstances which occurred in the history of Jesus of Nazareth; and by his holy providence he accomplished what he had of old determined should be done; "for of a truth, against thy holy child Jesus whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." It is easy to multiply quotations; a few more will suffice. The passages of Scripture, to which now your attention is invited, are plain declarations of the doctrine of providence.

1. Ephesians i. 11. *Who worketh all things after the counsel of his own will.*

There is no mistaking the agent referred to in this apostolical assertion. It is God, to whom the writer, verse 3d, ascribes blessedness, and who hath blessed us with all spiritual blessings in Christ. The universality of his operations is plainly affirmed—*he worketh all things;* and the rule of his agency is *the counsel of his own will.* The *counsel* is in harmony with his attributes, and the *work* must necessarily correspond with the *plan.* What God does, he determined to do; and what he hath purposed shall he not bring it to pass? Eternity, righteousness, and immutability, belong to the decrees of God; and wisdom, power, and holiness, are developed in the providential execution. As we cannot conceive of a time in which God was either ignorant or unresolved what to do; so we cannot conceive that his agency is now more limited than he purposed from everlasting. The doctrine of providence is introduced by the apostle, in his letter to the saints at Ephesus, not as a mere speculative tenet, but as a powerful encouragement to their faith, and their gratitude; and though he applies the argument from the decrees and operations of God, more immediately to the concerns of Christians, he affirms that the definite c[illegible]cised by the father of Christ, over the election of grace, is the work of one whose kingdom ruleth over all. He rises, from a particular instance, to the general principle—"in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." This assertion of the abstract truth is essential to the writer's reasoning; for did he admit of limits to the purpose and providence of God, there must be limits also to our confidence in the divine protection; this, however, is the joy of the saints, the divine energy is always and universally in action.

2. Proverbs xvi. 33. *The lot is cast into the lap; but the whole disposing thereof is of the Lord.*

The object of the lot is to supercede, in the disposition of property or dignity, human design; and to submit the decision, in the case, to what is vulgarly called chance. And what is this? The doctrine of chances, I know, has become a matter of calculation to the man of science; and the practice of deception, under it, an art, to the acquisition of which the gamester devotes his time and his talents. Lotteries have often been resorted to as the criminal amusement of those who feel inclined to destroy time without turning it to profit, and as the means of gratifying the basest propensities of licentiousness and avarice. A great scheme of iniquity, embracing innumerable immoral and impoverishing tendencies, legalized by inconsiderate or profane legislators, among the different nations, has been established in the doctrine of chances. But what is chance? Chance, we have the best authority for the word, *chance happens to all men.* We understand the meaning. Incidents occur, in every man's history, to which his own providence did not extend. But is chance nothing, Then millions worship an idol. Let mere philosophy interpose to explain the way in which the disposing of the lot comes to pass. Design, in man, when using the lot, is acknowledged villainy. The decision is referred, not to human art, but to the laws of nature. The revolutions of the wheel, and of the dice, are governed by the laws of gravitation, and of motion. And what are these laws, but the will of God, actuating the material world? The decision then is necessarily left to the law giver—"the lot is cast into the lap, and the whole disposing thereof is of the Lord." The most casual occurrence, is governed by the providence of God.

3. Luke xii. 6, 7. *Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered.*

The principle, which our Redeemer applies to the insignificant sparrow, applies equally to every insect; and the reasoning founded upon the *number* of the hairs of the head, is elsewhere applied to their *colours*, and *fall* to the ground. Matthew v. 36. and xxi. 20—Thou canst not make one hair white or black. But there shall not an hair of your head perish. That principle is too plainly asserted to be misunderstood. The providence of God extends to every creature, animate or inanimate. It descends to the arrangement of the sparrow's nest, her flight and her fall; it descends to the aggregation of those atoms which constitute the finest filaments of hair; and the very collocation of them, so as to reflect the rays of light on which depends their colour. It ascends moreover above the heavens.

4. Psalm cxlvii. 4, 17. *He telleth the number of the stars, he calleth them all by their names. Great is the Lord and of great power, his understanding is infinite. Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth snow like wool; he scattereth the hoar frost like ashes. He casteth forth his ice like morsels: who can stand before his cold.*

God then governs the world, with an unremitting providence, which working all things, controling circumstances the most accidental to us, directing in the most minute concerns, is extended over the most magnificent. He governs the material world by an impulse, operating upon the inertness of the elements of which it is composed. He governs the inferiour tribes of living creatures by means of the characteristic instincts of their nature. He governs angels and men by motives addressed to their moral constitution, without impairing their spontaneity, and without the admission of uncertainty into his own righteous plans; for even the wickedness of the wicked shall be overruled for the glory of his provi-

rance of the divine agency, respecting the crim-
actions of fallen creatures, that occasions the
lexity which often effects intelligent men; but
e cannot clear up the doubt, or remove the re-
ous principle of opposition from the heart, we
at least attempt to rescue the doctrine of divine
idence from the charge of inconsistency, and
avour to show :

That the objections made to it are susceptible
satisfactory reply.

It has been objected that the world is too good
tem to admit of a continual agency in the direc-
of its machinery.

eculative men of no mean talent, and of diligent
rch, affirm that the universe was at first con-
ted so perfectly, and all its springs, whether in
atural or moral world, so well adjusted, as to
eed to the end without further support or inter-
ce from the hand of the almighty artist; and that
more honourable to the divine attributes, to ad-
hat such perfect skill has been employed, than
ppose, that the system of creation requires the

mitted in this very comparison, we shew the imbecility of men and the greatness of God. We meet the infidel upon the ground which he has himself selected, and employ the weapons which he hath himself chosen. We must, in order to be consistent, become atheists, or admit a perpetual providence.

Let the specimen of mechanical skill be produced. Endow it, if you please, with ideal perfection. It is seperated to a distance from its maker. It answers *its* end and even after *his* death. And what is it? The matter, of which the several parts are constructed, existed independently of the artist. He could neither create nor annihilate a particle. He only gave the materials their form and their place. Being so composed, this machine answers its end by the laws of the material world; laws which existed before the artist discovered his application of them, and over the duration of which, he has no control. The machine not only exists in its perfection and use, seperated from its maker and independently of his will; but when removed from under his hand, the specimen of his genius exists in defiance of his will: and it is of course the proof of human imbecility. It illustrates also the power of God. Self existence is a divine attribute, and cannot be predicated of matter. The laws of nature are only the continuous expression of the will of the Lord of the whole earth. In that will, there is of course, almighty energy. Matter and mind, the whole creation, and the laws of creation, had their origin from God, and continue by his will; and of course if there is a God, there is an overruling providence.

2. It is equally unreasonable to object to the doctrine of God's purpose and providence, that it reflects upon his holiness, and exposes him to the charge of being himself the author of sin in the world.

We know that many subtle theologians have admitted the charge in affirming a providence; and that others have denied both the one and the other. The

principle, in both these apparently opposite cases, is precisely the same—that God cannot effectually control every action of the sinner, while the agent himself is the efficient author of the action; for that to do so, involves a contradiction. This is the radical principle of all such reasoning. The contradiction has, however, never been seen or made manifest by any one; and indeed it is impossible that it can exist. If the Lord cannot certainly govern, to the purposed result, the voluntary actions of his creatures, without destroying their moral agency, then he cannot govern them at all, without destroying their distinctive nature; but the destruction of the activity and spontaneity of mind, is the destruction of mind itself. And such a scheme of providence is itself the contradiction; for it is not the preservation and government, but the annihilation of the moral world. Were we to follow consistently the course of reasoning which this principle would indicate, we should be constrained to enter the wilderness of absolute scepticism. We cannot for a moment admit that God made any creature whom he cannot certainly govern, according to the very nature of the creature, for the creator's purposes. The thought would be accompanied with unsupportable horror.

It has often, indeed, been confessed by religious instructors, that there is a difficulty in reconciling moral agency with the divine decree, and the providence which puts the decree in execution. This may have arisen from courtesy, or a disposition to avoid singularity, since the sentiment is very prevalent in society; but assuredly the greatest difficulty is in discovering any appearance of inconsistency between the two, unless it be said, that reconciliation is impossible in cases of parties which were never at variance. Between the certainty of providential control, and the freedom of man, in will and action, we never could discover even the semblance of contradiction. These are two great and distinct

facts, in the system of the universe, most reasonable, most clearly declared in the word of God; and although, like other ultimate facts in the constitution of the universe, they be surrounded with mystery, our vision has never been sufficiently acute to discover the intervening darkness in which doubt, of their truth, might fix her abode.

In affirming the doctrine of providence, it is promptly and positively denied that God is the *author* of our sins. The very phraseology is revolting to Christian sensibility. The idea which it involves would unsettle the very foundations of our faith and our hope. Sin is a want of conformity unto, or a transgression of the law. Does God authorise this? He prohibits it; does he approve of it? he condemns it; does he choose it? he says, O do not this abominable thing that I hate. Does he *make* the sins of men? Sin is no creature of God. It is no substance—neither matter nor mind—not an object of creative energy. It is that quality of disposition, of thought, of action, of an intellectual being which is contrary to moral law. Has God *infused* vicious propensities into the minds of his accountable subjects? he made man upright: does he *seduce* from holiness to iniquity? let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any one. What then, has God nothing to do with our sins? Yes! he punisheth them. He inflicts pain proportioned to crime. Sinners, he will call you to account for your transgressions before his awful tribunal, and, in the terrible display of his infinite opposition to your iniquity, he will order the impenitent to everlasting burnings. The flames of *their* torments shall glorify *his* justice. But there is forgiveness with him. In Christ, who bare our sins and suffered for us, he is reconciled and reconciling us to himself. He saves his people from their sins. This is our hope and our joy. But were we to admit, Christians, that the divine efficiency

pels the mind to sin, the Bible must cease to com-
nd our respect and to fill our hearts with gladness.
worth depends on its inspiration. *Holy men of*
d spake as they were moved by the Holy Ghost;
however, the same divine energy moved to speech,
lying lips of the false prophets, and indited to
homet his koran, then is our gospel preaching
ı, and your faith is also vain. The crescent is
itled to your regard, as much as the cross of our
rd Jesus Christ. Thanks be unto God we are not
thus to confound the agency of God, with the
ks of the flesh and the devil. They are entirely
inct and opposite: for the flesh striveth against
spirit, and the spirit against the flesh, and these
contrary the one to the other. We are not, how-
r, to suppose that seeing God is not the efficient
se of sinful propensities, therefore his providence
no control over the sinners actions. On the con-
y, the greatest crimes ever perpetrated, nay, ev-
exertion of every sinner in the universe, and all
effects resulting from them, are under that con-
. Every man's disposition has some influence on
words, and his actions; and the behaviour of ev-
one, has more or less influence on others. Wheth-
hat influence effect, directly, matter or mind, all
results are subservient to the divine purpose; and
t subserviency is secured by the divine agency.
very extensive and complicated machinery, of
ious motive and criminal action, was in operation
years in bringing about the events which led to
exaltation of Joseph in Egypt. What he said of
brethren, when they remembered their trans-
ssions, is sufficient to illustrate our assertion.
s for you, ye thought evil against me; but God
nt it unto good, to bring to pass as it is this day,
ave much people alive." The tendency of the
ıt corrupt passions, whether permitted or restrain-
not excepting seduction by evil spirits, is by
providence of God made to accomplish his de-

signs. To this purpose was the vision of Micaiah declared to Ahab and Jehosaphat. "*I saw the Lord setting upon his throne: and the Lord said, who shall entice Ahab king of Israel, that he may go up and fall at Ramoth Gilead: then there came out a spirit and said, I will entice him: and the Lord said, hou shalt prevail.*"

3. It is sometimes objected to the doctrine of a universally pervading providence, that great events alone require, deserve, or receive the notice of the sovereign. Even good men are occasionally visited with doubts, arising in part from temptation, and in part from a sense of their own insignificancy and unworthiness, whether God has forgotten them. When iniquity prospers, and righteousness is the companion of disappointment, despondence verges towards unbelief. *How doth God know? and is their knowledge in the Most High? verily I have cleansed my heart in vain, and washed my hands in innocency.*

We have heard men of some reflection affirm that providence extended only to the result; but that the means which led to that result were overlooked.

All such objections belong to one class, and owe their origin to the tendency we naturally, though improperly, have to attribute our imperfections to the being whom we adore. The recollection of his perfection should suffice to settle the doubts.

Men engaged in very important concerns, are constrained to overlook the unimportant. They feel that they have limited capacities. But God is infinite; and there is no creature which he thought proper to make, which he does not think proper to govern. Omniscience and omnipotence, securing the *result* of any combination of causes, will not be inattentive to the *means* which bring the event to pass. The saints may take a lessen from the fowls of the air, and fearlessly depend upon him who said, ye are of more value than many sparrows.

God, indeed, is king over all the earth. His power and his sovereignty are pledged in covenant by his word and his oath, in defence of the redeemed. His all-pervading providence is especially employed in their interest; and we know that all things work together for good to them that love God, to them who are called according to his purpose. Murmur not at his dispensations; for the most painful afflictions act, at his command, to promote your everlasting welfare. Droop not at the remembrance of your own unworthiness; for the Lord hath not forgotten you. He that spareth not his own son but delivered him up for us all, how shall he not with him also freely give us all things.

Christians! your Redeemer reigneth. He directs in providence over all the earth. While natural causes proceed to their effects in their natural course, while the moral world proceeds in its successive generations, with an agency that is voluntary. He by a supernatural power controls all causes and results, and gives to them a direction subservient to the interests of his church. The building is safe upon the rock: and the living stones of the temple shall live forevermore. Let Israel rejoice in him that made him. Let the children of Zion be joyful in their king. God in your own nature, your husband, and your high priest, rules upon his throne. Touched with a sense of your infirmities, he will not leave you comfortless. He will guide you with his counsel and afterwards receive you to glory. Praise the Lord, O! Jerusalem; praise thy God, O! Zion, who hath prepared his throne in the heavens, and his kingdom ruleth over all. A.

ON PSALM-SINGING IN OUR CHURCHES.

(Concluded from page 176.)

The remainder of the article on psalm-singing, written by a Presbyterian Clergyman, does not refer to the use of human compositions in the worship of God, but to a new poetic version, proposed by the General Assembly of the established church of Scotland, to be substituted in the room of what is sometimes, but improperly, called Rouse's version, and which is now generally used in the worship of God by the Christian families and congregations of Scotland. His reasoning is pungent, powerful, and, we think, irresistible. He continues in the following manner:—

But the evil does not rest with the *music* merely, nor with the affectation which I have denounced. There are steps, Sir, now adopting, under a reference or overture from the General Assembly of the Church of Scotland, which, in my mind, have a manifest tendency to alienate the hearts of the great mass of Presbyterian worshippers from the *expressions*, as well as from the tunes made use of in the public praises of God.*

I am far from asserting to myself a sagacity in this matter, superior to that of the majority of my brethren; but as the Additional Psalmody is now under the inspection, and submitted for the approbation or disapprobation of Presbyteries, I am entitled, as an individual, to state my opinion, with a plainly impli-

* A reference is here had to an "Additional Psalmody, submitted to the General Assembly, 1820, and printed by their order for the inspection of the Presbyteries, 1821," the greater portion of which consists of new versions of old Psalms, generally given in some new variety of verse, and intended to be sung to such tunes as could not be suited to the metres adopted in the Psalms of David.

d *valeat quantum valere porteat*, upon the subject. ınd in order that this opinion may be fully under-tood, I shall take the liberty of explaining the ;rounds upon which it proceeds.

It was an observation of old Fletcher of Salton, that ere he permitted to make the popular songs, any ne who listed might enact the laws of his country; nd with a verisimilitude, equally forcible, it may like-vise be asserted, that what in the language of our :hurch are usually termed "Psalms," are of para-nount influence in forming the religious and moral :haracters of a people. It is through the medium of olemn and appropriate music, that the religious and levotional sentiments contained in these little lyrical ıdes, are conveyed directly to the heart, and are thus :alculated to make an impression, which no form vhatever of *unassisted* words, however well arranged ır impressive in themselves, could possibly effect. The particular tune, or the general air, or character ıf that class of tunes to which the Psalm is usually ınd popularly sung, becomes gradually identified, as it vere, and mixed up with the sentiments, and the very ıxpressions made use of, and no material alterations :an be made, either in the one or in the other, with ıut breaking the charm and destroying in some mea-ure the combined effect. Even when the alteration ın either respect is what men of taste and learning may be disposed to consider a real *improvement*, it will be matter of serious consideration with those who admit expediency to have weight in the decision, whether or not the sacrifice about to be made will be compensated by the improvement proposed. Psalms, for example, which have been long adapted to our church service,—which have awakened the devotion, and kindled up the religious fervours of our forefa-thers,—which have been sung over us, and which we ourselves have been taught to sing, and repeat dur-ing our infancy, and which are endeared to us by all our recollected associations, which can interest our

best feelings, or awaken our sincerest piety; these *Psalms*, however capable of improvement, in respect of what is termed poetical expression, are yet possessed to us of a poetry, and an expression, in which no delicacy of taste, nor dint of talent can ever, under any alterations and modifications, again invest them. The home of our fathers which has been endeared to us by the happy experience, and affectionate intercourse of many years, that home with every feature and peculiarity of which our hearts have been as it were wedded and identified, comes upon our after visitation with a greatly diminished interest, when altered and new modelled into accommodations and conveniences, of which, perhaps, we never discovered the want; and which, at all events, confer, as it were, upon an old and endeared friend, "a new and a strange face." And to adopt an illustration of a more congenial aspect, the simple and inartificial *songs* or *stories*, which have lulled our infancy into sleep, or withdrawn us in boyhood from more active amusements—these are by no means more acceptable to our future and riper apprehensions, that some poetical authoress of the nursery has extended them into pages and paragraphs of smooth rhymes.

Hence it appears evident to me, that all innovations in the words, as well as in the tunes of church psalmody are either altogether to be avoided, or proceeded in so gradually and imperceptibly, as not to excite, in any considerable measure, the attention, or to shock the most natural and sacred prejudices of the people. Now, Sir, I assert, that were the "Additional Psalms" to be admitted into the psalmody of our churches, a manifest, and a positive, and a direct innovation would be committed upon the devotional feelings of congregations, inasmuch as these new Psalms, however superior in poetical style they may be, (which for the sake of argument, *merely*, I shall here admit,) are yet destitute of those hallowing associations which belong to the o

, and to that exclusively. * * * The
is, at least it appears so to me, that these addi-
ıl Psalms are, generally speaking, of a very infe-
r description indeed; and no more to be com-
d with the beautiful simplicity and poetical neat-
of the "paraphrases,"* than I am to be compar-
ı Hercules! It is not my intention to enter into
detailed proof of this broad and sweeping aver-
t. To be judged of, these new Psalms must be
, and to be read by the public, for which I am
ng they must be *published* as well as printed;
they happen only as yet to claim our attention
eir unpublished state, and, therefore, are not, but
ıe great object I have in view, a legitimate sub-
of criticism. However, "ex ungue Leonem,"
eader may, in the mean time, take the following
ıges as a specimen:—
the eighth Psalm, which is most beautifully sim-
ıs well as unaffectedly sublime in the old versifi-
n, we have many specimens of such bad taste as
In the original it is as follows:

"Fowls of the air, fish of the sea:"

h, in the poetic loom of the new versifier, is
n out into the following couplet:

"Whatever skims the vaulted sky,
Or glides beneath the swelling wave!"

! poor old woman, what knowest thou about
ming, beyond a pail of sweet milk?
ıe thirtieth Psalm, in the old version, contains,
ɜ fourth verse, the following rather happy lines:

"O ye that are his holy ones,
Sing praise unto the Lord,
And give unto him thanks when ye
His holiness record."

h, at the risk of being mistaken for a prayer for

ɜ should have said of the "old version."—Ed. Witness.

his Holiness the Pope, are thus, in the new psalmody, exhibited:

> "All ye his saints, your voices raise,
> To sing your Maker's endless praise;
> In grateful songs forever bless
> And magnify "His Holiness."

The forty-second Psalm is not only most impressive and sublime in its sentiments, but likewise very happily translated as it now stands. Where is the devout worshipper, whose heart has not bounded at these most inspiring expressions?

> "Like as the hart for water brooks
> In thirst doth pant and bray,
> So pants my longing soul, O Lord,
> That come to thee I may!"

Can the following new version be considered as an improvement?

> "As pants the wearied hart for cooling springs
> With thirst and toil exhausted in the chace."

What chace? Not only the sense, but the keeping of the original are miserably sacrificed here. And, again, at the seventh verse we have,

> "At the noise of thy water-spouts,
> Deep unto deep doth call;
> Thy breaking waves pass over me,
> Yea, and thy billows all."

Which, lame, in some respects, as it must be confessed to be, is assuredly infinitely preferable to the following:

> "In rapid floods the swelling torrents roll,
> Harsh sounding *cataracts* around me *roar*;
> Thine angry billows overwhelm my soul,
> And toss my straining bark from shore to shore."

These cataracts are harsh-sounding indeed, and will require a deal of precentor address to soften the *down* to music!

Whoever read the exordium of the eighty-fourth Psalm without emotion?

"How lovely is thy dwelling-place,
O Lord of Hosts, to me!
The tabernacles of thy grace,
How pleasant, Lord, they be!"

Is the emotion increased or diminished by the following translation?

"How lovely is thy dwelling-place,
O Lord of Hosts, my God and King!
How pleasant there thy law to hear!
How pleasant there thy praise to sing!"

In the new version of the eighty-eighth Psalm, we find the following lines:

"Soon shall I lie entombed in the ground—
Is mercy there? Is sweet forgiveness found?
Oh, save me yet, while on the "*brink*" I stand;
Rebuke the storm, and bring me safe to land."

Independently of the clumsiness of the expression, it will require no great deal of ingenuity to discover the mixture of metaphor *here*.

* * * * * * *

But, I may be told, that although these additional psalms were already, under proper authority, affixed to the psalmody, there will be no compulsory enactment affixed, enjoining any one that does not choose it, to sing them; they will only be placed there, and subjected to the choice of ministers and congregations, who may either make use of them or not, as they please. And this, no doubt, to a certain extent, is true, but not to the amount of obviating completely my objection; for it is well known how pertinacious and obstinate we become in adopting any measure which is of our own device and hatching; and as a great proportion of these lyrics are avowedly composed by ministers of the Scottish church,

these individuals and their friends will naturally have a desire, even in opposition to what they may contemplate as narrow-minded prejudice in the people, to hear them sung. And thus, not only many a voice which is now raised, may be silenced, but even breaches may be made betwixt ministers and their flocks; which, of all possible occurrences are the most to be deprecated, and the most sedulously to be avoided.

The sum and bearing of the whole matter is this: —the singing of psalms in our churches is an exercise which, partly from the introduction of new, and in many cases complicated and unpopular tunes, and partly from a silly and capricious affectation, has of late been very much relinquished,—and this evil is now in danger of being increased by the introduction into the Scottish psalmody, of new "translations," which are not only uncalled for, there being a sufficient and most excellent supply already, but which will, in all human probability, be offensive to the best and most hallowed feelings of the people. It becomes, therefore, imperiously the duty of every friend of the Presbyterian establishment, and of popular poetry, to point out the mischief which already exists, and to sound the trumpet of warning, in reference to what, by sound, thought and judicious consideration, may yet be prevented. It has often been objected to our national church, as a blemish, that the minister officiating had almost every thing to do, whilst the congregation were merely employed in listening; and that the singing of the psalms was the only part of the service which called for any direct and individual co-operation from the hearers; and if *this* co-operation is to be given up, and the whole of the service is to devolve on the clergyman and the precentor, with a few hired, trained exhibitionists, then farewell to all that is distinctive in Presbyterian worship,—and welcome, in the first place, the vocal, and latterly, the instrumental bands, and wel-

the organ, the flute, or the fiddle, as may best
ıe convenience or predilection of our Scottish
es,* the kirk session, and welcome ultimately,
for spirit, shadow for substance, the show, and
ircumstances, and the frippery of the Romish,
e impressive and heart-engaging simplicity of
cottish service.

ıe piety and devotion, my dear sir, are the
en of the heart, nursed on the lap of nature,
nder all the influences of a purer sky they are
ıspiring after him who forms the centre of all
, the ultimate object of all effort,—ever active
ver silent they pursue their hallowed course,—
ever singing as they go," and in all that they
ıs, and in all they hope to obtain.—It is not the
of nature which praises God, but they.—It is
e hills, and the floods, and the fields, which
God, but they.—It is not the land, and the
se, and the beauty, and the accomplishment of
and fruit, which praise God, but they.—It is
e birds of the air, beasts of the fields, or the fish
sea, which praise God, but they.—It is not
ere letters of the revealed word, nor the modu-
tunes of solemn music, which praise God, but
—It is not the pomp, and the pageantry the
outward semblance, and mimicry, which praise
but they.—It is through the voice, and the
e, and the acclaim of these hallowed messen-
that the divine nature is approached and ap-
mated, that man is enabled to ascend the Pis-
minence, and visit, with an approximating
the blessed land of promised happiness. *These*
the "Interpreters," by means of whom our
yterian forefathers were enabled, on the moun-
orow, and in the cave's recess, to hold celestial

thing is meant here against the English service. The
that the Episcopal church requires much more co-oper-
om her congregations than ours does. We have no re-
for example at prayers.

intercourse. These were the "minstrels," which waked the snipe, and the plover, at dead of night, by the lone and houseless moss, or amidst the more than midnight silence, and gloom of the deep ravine.* These were the leaders which conducted the deposed and persecuted, and want worn Presbyters,† through many deprivations and dangers, to death, and to victory at last. These were, in a word, the stout and fearless "reformers," who ousted popery, and resisted prelacy, and at last on the permanent basis of God's word, (explained *unto* and with praises sung by all the people,) erected the Doric fabric of Presbyterian worship amongst us.—And, shall *we*, the children, and natural, and national, and testimonial descendants of these very men, who were thus actuated, guided, supported and directed, neglect and despise the inheritance we have derived. Shall we suffer the walls of our Zion to fall gradually under the lapse of time, and ruin and dilapidation, merely from want of repairs and from inattention to the preservation of the structure?—God forbid! and may he who is alone the "head and the superior," of our national church, induce us to think in time, ere, along with the outward demonstration, all the vitality of devotion and piety have ceased to exist.‡

* * * * * * *

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*An allusion is here made to "Hogg's Brownie of Bodsbeck," which, whether we consider it in regard to historical faithfulness, or skill and ability of execution, is by far the best story the Shepherd ever wrote.

†*Note to Presbyters.*—About 400 Presbyterian clergymen resigned their churches on one day, rather than conform with the measures of the government, in order to introduce prelacy into Scotland.

‡The writer should have laid more stress on God's institution, and less on expediency. The nearer the original the better.—Ed. Witness.

THE FALL SACRAMENTS.

[THE SUBSTANCE OF A LETTER TO A FRIEND.]

In the public administrations of the church of God, re is something interesting to the mind and heart every Christian. I speak not of those, who, still sping at the Christian name, have, nevertheless, parted from Christ, both as the foundation and ief corner stone of the building of mercy. Their igion is indeed joyless as December's desolation, l cold as the fallen heart, under the icy power of ritual death. In it there is nothing to cheer, for presents to imperfect man, no ground of hope. hen we speak of interesting administrations in the urch of God, we have in our eye the exhibition of se doctrines and institutions which call the atten- n of man, to the son of God, in all the glories of s personal excellence, and in all the perfection of s mediatorial grace. There are seasons when, I nk, this is peculiarly done. You are already aware it sacramental occasions are intended. In those titutions denominated, amongst us, sacraments, ptism and the Lord's supper, there is a concentra- n of all that is distinguishing in our holy religion. ho has heard the great and dreadful name of Jeho- h called upon the proper subject of baptism, while e sacramental water was solemnly applied, and re- ained insensible to the solemnity of the deed! The lemnity of this institution is perhaps not so gener- y felt, as it ought to be, in consequence of the mis- ken view, by far too prevalent, of its being a soli- y dispensation to the individual baptized, instead a public social one, in which the whole church is ncerned. This mistake is not so general, in rela- n to the New Testament passover, the supper of e Lord; this, in the popular language of our coun- y, has obtained the emphatic name of the *sacrament*.

It is, indeed, not more a sacrament than is bapti
nor is the oath of God which it implies, less obli
tory than that which is taken at a communion ta
in the participating of the bread and the cup of G
Whether in the one, there be something more a
than in the other of these institutions, we shall
now inquire.

In some branches of the Christian community,
pecially in country congregations, it is customar
dispense the Lord's supper, twice only in the y
The spring and fall are the seasons usually selec
as most convenient. In the spring, the storms
winter are contemplated as having passed away—
time of the singing of birds is come, and the turt
voice is heard. Nature has had a long repose. T
summer, particularly in our northern clime, is a s
son of bustle. Before entering on its toils, how
propriate the religious and public dedication of
whole man—how impressive the religious and pu
dedication of a whole assembly, to God! givin
pledge that, like Abel of old, they will carry al
with them to the field or the office, the same holy s
tem to which they vow adherence at the altar. A
when the labours of the season have been clos
how interesting to witness their expression of lov
him who has directed the revolutions of the mon
now gone, and crowned their toils with his blessi
by remembering him in the renewal of their vow
the sacred table! The holy impulse given to the
ligious mind, on those occasions, is felt in its cel
tial influence, amidst the summer's suns, and dur
the winter's gloom.

This is remarkably the case with the real sa
amongst those people in whose public ministratio
there is something like a linking together of he
en and earth—who unfold, in the light of the
spired volume, God's covenant decree, represen
as embracing all duration past, and all duration
to come, thus connecting the scenes and the busin

ɔdness and his power, influenced, directed, or
lled, according as the nature of each require.
views, in their various lights, connections, and
gs, are made very conspicuous upon the sac-
al occasions of the *Reformed Presbyterian*
h, concerning whose ministrations you request
nformation.

t this church is among the most ancient in the
States, is a fact with which you are not altogeth-
quainted. Persecution compelled the indepen-
of England, to seek a resting place in the
can wilderness. The Presbyterians of Great
ı and Ireland, who adhered to the reformation,
ıade to feel the mighty hand of royal power,
than did the independents. The ground, ta-
d contended for, by the "whigs of the cove-
' was both more dangerous to the unbounded
of the royal prerogative, and more feared by
rocates of passive obedience and non-resis-
than was that occupied by the "brethren of
ɔgregation." The *Reformed Presbyterians* re-
all compromise with tyranny. Many noble

generally, that those were the deeds of Covenanters. The voice of the people has uniformly been most decided in favour of rational freedom. You labour under a mistake, when you suppose them a faction sprung out of any Presbyterian establishment, at this day existing in Europe or America. But of this anon. It will not displease you to know, that in an unusual tone of firmness this church maintains its independance of every power but that of Jesus Christ, and pleads with an unaccommodating determination, for a *due* measure of moral attributes in civil constitutions, as essential to the security of the happiness of states. Its members entertain the opinion, once novel indeed, that when the "well being" of a constitution ceases, the "being" should not long survive.

The time of dispensing the Lord's supper, which is usually announced some weeks before, affords to this church an opportunity of presenting to her members, and to the world, the views which she entertains of the all comprehensive system of the Christian religion. In the intermediate time the pulpit discussions have all a bearing upon the solemnity in view,—they are usually near to the body and blood of our Lord. The observance of a day of fasting and prayer, in the week previous to the sacrament Sabbath, is kept up. In requiring this, it is believed she has no statute, nor does she view the keeping of a fast as indispensably requisite to an acceptable communion. Circumstances, she thinks, justify it, and the experience of her devoutest and most enlightened children, of the advantages of a day solemnly appropriated on that occasion, to penitential exercises, forbids her to lay the practice aside. Here she leaves it, where it ought always to rest.

On the Saturday immediately before the dispensation of the Lord's supper, there is always public worship; and on the evening of that day there is a service rather peculiar. This church requires of all

tted to her communion, a distinct and religious
gnition of her constitution. This in subordina-
to the Scriptures of truth, is found in those com-
s of theology, the Westminster confession of
and catechisms, upon which her testimony is a
of reduplication, applying the doctrines which
contain, against the prominent errors and im-
lities of the day. The session having privately
ined applicants for communion, upon experi-
al and practical religion, require their acquain-
with, and approbation of the above mentioned
ments. Upon the evening before the commu-
the whole congregation of intended communi-
, make a public and solemn profession of their
rence to this constitution. The supreme judi-
y, for this purpose, has provided a *formula*, re-
g to the subordinate standards, which is public-
ad, the session of the congregation having been
iously constituted. An interesting discussion,
lustration of this document and of the public
ad which the church occupies, is usually given
e pastor: after which he descends and distri-
tokens of admission to the members, who pass
der before the constituted session, not so much
e prevention of unauthorized approaches to the
table, as to express their cordial profession of
reformation principles, with a special reference
e solemnities of a communion day. Perhaps no
us and well informed man ever witnessed this
of the church's services, without deep interest.
n the eve of the administration of the most aw-
nstitute of our holy religion, to witness a whole
regation, guided by their officers and united
them as one body, making a solemn profession
eir adherence to our Lord and Saviour, upon the
ng of the principles of his religion, receiving a
n of admission to his table, and having the door
mmunion visibly and authoritatively opened by
urt of Jesus the Redeemer, constituted in his

name, is impressive indeed. In this transaction there is a combination of order, of intelligence, of openness, of candour and solemnity, calculated to enlighten, to cheer, and to impress upon the mind, a deep conviction of the moral and spiritual grandeur of uncorrupted Christianity, as well as of the beauty of the order of the house of God, when unshackled by temporizing expedients.

The action sermon, the solemnity of debarring the profane, and of inviting the believing penitent, sustained as these parts of the service are, by appropriate passages of the word of God; the explanation of the holy institution, and the *taking* and consecrating by prayer, the sacred symbols of the body and blood of Christ, raise to its highest tone the religious feeling. It is not with them, however, the tumult of more excited affection. It is indeed deep feeling; but it is feeling and devotional sentiment, led up the sides of Zion, by the strong hand of intellect, directed by the fairest beams of light. On the summit of the holy hill, and in the banqueting house of the son of God, the communicant appears to feel himself in the presence of the *Eternal Being;* but it seems to be without perturbation; he recognizes him as his friend,—he knows in whom he has believed. The table posture and the distribution of the elements, by the communicants among themselves, is really expressive of the fellowship of saints. The cheerfulness of heart which mingles itself with the solemnity of these occasions, has been often remarked—no grimace appears, nor hanging down of the head like the bulrush; none of that darkness and falling of countenance, which better fits the spectacle of a public execution, than the *eucharistic* feast of celestial love, is seen. Many too have been surprised, at the eager attention with which the congregation will sit down to listen to the closing address of the pastor, after a service prolonged to the seventh hour, during which no yawning propensity had been felt, nor heaviness of the eyelids indulged.

The services of Monday are attended with equal correctness. Some part of the exercises of that day, is directed to remind the Christian that he lives in a world where sin greatly prevails,—that he is himself very imperfect,—that he must be vigilant and active. His weakness and his dangers, his strength and his refuge, are placed before him. Some popular error or prevalent immorality is usually noticed on this day, and the doctrine discussed is faithfully applied, in its reputation or exposure. This church yet retains so much healthful vigour, and is so much a stranger to sickly habits of mind, that no precautions have to be employed, when truth is to be maintained or heresy exposed. The parting address; the summary recapitulation of the various subjects discussed, always presenting a remarkable system, apparently the result of previous concert, though really not so, such is the connection of truth; the solemn reading of select portions of the sacred volume, adapted to the occasion, and with which the solemnity closes, are all calculated to produce a very happy effect. In the address, self examination is always urged, some of the features of the new man delineated, and marks of a worthy communicant stated, while warning is tendered to the careless, and consolation is administered to the more feeble of the flock. Non-communicants are addressed with pungency and kindness, and Christians of other communions are noticed as brethren; brethren indeed refusing to walk in the way which this church supposes both duty and safety require of her; but brethren still, recognized with affection as children of the same mother.

It is this parting season that calls forth the fulness of the heart. Then may you hear the sigh, tried to be suppressed, witness the look of hope, observe the full eye, and see the unsought tear, which steals its way along the cheek. In most, however, the sober dignity of intellectual Christianity, animated by a chastened fervour, is the prominent characteristic.

[redacted]

[redacted]

[redacted]

ever sought. These she might have had. To d and exemplify a correct system of truth and ;, has been her great ambition. In doing this as not been careful to consult the caprice of men; as she, by *flattery*, ministered much to their van- Her's has been a forward course. She has times heard the united sneer of pride and folly; er has she seen the brow of the world knitting her in a frown; and not unfrequently has she he oppressive hand of power. The former, her have passed with the inattention it deserved: st the latter they have expostulated. By them as remonstrated against injury; she has suffer- he has bled; but she refuses to temporize: and showing a respectful regard to public opinion, when deemed mistaken, her tone of voice has too lofty and too firm even to descend to a e.

concluding, I ought to remark, that the mem- of this community should not be unapprized, he very excellence of their church may prove an ion of danger, to the individual in her connex- The general character of the matter, may be rrantably appropriated by the unworthy child. ing in the simple fact of a nominal relationship, be dangerous. Upon the mind too of delicate ture and uncorrupted taste, without rising high- as the natural principles of the human constitu- a deep and powerful impression must be made, e perception of the Christian system in the har- r of its parts, the extent of its compass, the gran- of its simplicity, and the glory of its results. not this impression be mistaken for the power ace. On this quarter none is in more danger the Covenanter.

us, my dear sir, I have attempted to reply to of your queries, by referring to "the fall sacra- s" of this people, a number of which I have late- d the opportunity of attending. That a slight

change has passed upon my opinions in the course of some twenty-five years, you will perceive by this letter: that it should be so you will not think strange. To our early days I look back with tender recollections: their memory still gives me pleasure:

Tecum etenim longos memini consumere soles,
Et tecum primas epulis decerpere noctes.
Unum opus, et requiem pariter disponimus ambo.*

Persii, Sat. 5. 41.

*For with you then I spent the summer days, and with you took the evening meal. Our labour was one, and our hours of rest the same.

THE SIGNS OF THE TIMES.

[Extract of a letter from a gentleman of New-England, to the the editor of the Witness.]

Sir—It was remarked by Dr. Johnson, that every man supposes that there is something more remarkable in his fate than in that of any other; and some have alledged that every man considers the period of the world in which he lives the most eventful. This they reckon a proof of human folly, and a consequence of that self-importance which naturally inclines us to overrate ourselves in the scale of existence. I readily grant that men are apt to overrate their own importance; but, still, there is something which distinguishes the lot of every individual from that of every other—and there are events in every period which distinguish it from every other period.

Some periods have been more productive than others of great events. The period of Alexander the great—of the destruction of the Roman empire by barbarians—of the sacking of Constantinople by the Turks—and the time from the French revolution till

dethronement of Napoleon—were signalized by
e remarkable *political* events, than times in which
world has enjoyed comparative tranquility. A-
the time at which the law was given at Sinai,
time of building the temple at Jerusalem, of the
duction of the Christian dispensation, and of the
ormation—were all marked by great *ecclesiasti-*
vents. Indeed, such is the constitution of hu-
society, that any remarkable revolution in the
, generally produces a considerable alteration in
condition of the church, whether we understand
his term, a national or a particular church, of the
try which is revolutionized.

lthough the political events that have occurred
ng the last forty-seven years, may seem to have
nmediate bearing on the affairs of the church,
t is certain, that they have given an impulse to
nergies of the human mind, which has produc-
fects in the ecclesiastical, scarcely less remark-
than those which they have produced in the politi-
world; and there can be little doubt, that on the
of history, the present will be pointed out as
rkable times. Let us examine what claim they
to this character.

t. It will readily be admitted, that the present
are remarkable for improvements in arts, in
ce, and in literature. The improvements that
been made in arts, within a few years past,
d exceed all belief, did they not fall under our
observation. From the earliest age, the world
een in a state of progressive improvement; we
t mean to insinuate that the human species is
cing to greater eminence among the various or-
of being. It is presumable, that the sum total
man genius is in every age, much the same.
lo we mean that every age surpasses in improve-
, that which immediately preceded. But as
are so formed that one generation, can improve
e inventions of another, there is on the whole

a gradual accumulation of knowledge. Although this age may not have produced a Euclid, a Copernicus, or a Newton, yet such have been the advances in science that many of the scientific books, which in the last age were considered the best, and likely to be always so, are now reckoned almost useless. Although there are not perhaps at present, so many profound linguists and philologists, as in the sixteenth and seventeenth centuries, yet polite literature is much more *generally* cultivated. Some late publications, such as M. Crie's life of Knox, and Reed's memoirs of the Westminster assembly, have made us ashamed of representing as semi-savage, those who were far our superiours, and has produced a laudable emulation to rival them.

2d. This is an age of improvement in civilization. It is true the time has not yet arrived, when the nations shall learn war no more. War still rages, and in many instances, even of late, it has been marked by deeds of peculiar atrocity. The English have hired the savages of our own forests to butcher, not only the soldier in arms, but also the defenceless mother with her infant offspring. The Turks still exercise the most savage cruelty on the Greeks, and the Greeks retaliate on the Turks; but after all the wars which have been waged for some time past, have a tendency to form a common mind. The barbarians of Siberia, have been drawn from their dreary forests, where their life is spent in ignorance and indolence, and introduced to the hospitable climes and improved manners of France.

The generosity with which the French and Americans have treated their prisoners of war, has made other nations ashamed of their wanton cruelty. And although war, even in its mildest form, is to be deprecated as the greatest of evils, yet by bringing different nations into contact, it gives them an opportunity of becoming acquainted, of comparing their different laws, their customs, and their institutions, and

he whole, it must eventually promote civilization. s only in an indirect way, howevsr, that war pro- tes civilization; it is by the arts of peace that men humanized, and wear off the asperity of their racter. There is perhaps no political event that done more for improving the condition of human iety, than the emancipation of these states. Ha- g become the common asylum for the oppressed ll nations, they afford them an opportunity of ta- g a dispassionate survey of each other's different nners, defects, and excellencies, of comparing m with their own, and selecting from the whole ıtever may be most worthy of imitation.

ld. This is an age in which heresy abounds. The gress of Christian knowledge has by no means t pace with our other improvements, superstition er the garb of religion, has been long the hand- d of civil oppression. During the operation of t unnatural ferment which was excited in the pub- mind by the unprecedented events of the eight- ıth century, men under pretence of making war h superstition, attacked religion.

Under pretence of freeing themselves from the ckles of priestcraft, they attempted the utter sub- sion of all religion, both natural and revealed by most daring and undisguised attacks on divine re- ıtion. Satan soon found, however, that man ld not remain long without some religion. The ng holds of Atheism and Deism which he had cted, were so violently and successfully assailed the friends of truth, that he soon found them un- ıble. He therefore found it necessary to occu- other ground, and of late he has overspread the h with swarms of heretics and enthusiasts, whose ırdities are enough to put impudence itself to the ıh.

Those sectaries, by their jarring absurd and unin- ıgible systems, have been most unhappily success- in bewildering the human mind, disseminating

heresy, and extending the progress of Christian knowledge.

4th. This is a time in which men generally appear disconted with the systems which they have embraced. They know that the New Jerusalem ought to be compact as a city, and they find upon examination that the buildings which they have erected are not parallel with the street. They seem to feel conscious that those buildings should be erased, that others may be erected, which will better square with the other parts of the city.

5th This, an age of unions. Most of the different parties that are now in the field seem disposed to concentrate their forces around some common standard. It is true we do not hear of any modern union that is not formed at the expence of truth. Men, whose opinions, views, and interests, are almost as various as their faces, seem desirous of pitching their tents in one common camp, thus forming a motley group, more resembling, we fear, those mentioned, Psalm lxxxvi. 6, than those mentioned, Numbers xxiv. 5.

6th. This is an age of immorality. Notwithstanding the efforts of Bible societies, missionary societies, and tract societies to reform the world, vice still prevails, and in many places its progress is awfully rapid, nor is this strange, that truth through which men are sanctified is disregarded, our modern reformers are divided in their language; and consequently as one pulls down, another builds up, it is impossible that their endeavours should ever produce the desired effect.

7th. And lastly. This is an age in which there is a general expectation of better times. Commentators are mostly agreed, that the time is not far distant when the great contest between Michael and the Dragon, shall be decided, in the complete overthrow of the latter, and the different sections of Christ's church shall be united, not by tacking together systems that

ıre subversive of each other, and thus forming a mion without any reciprocity of affection; but by God's giving them one heart, and one way: nor is his expectation confined to ministers, or men of earning, but it pervades every department of the Christian church. W. S.

SOCINIANISM FRIENDLY TO INFIDELITY.

We are again under the necessity of referring our eaders to the North American Review, the literary ıerald of Arianism in Boston.

Art. XXIII, in the number for October, of the curent year, makes a very subtile attack upon the Bible, and all the Bible societies in Britain and America, in an attempt to degrade the veracity of the Greek vulgate, which may be called the Erasmian Recension, and consequently to degrade all the molern Protestant versions of the New Testament, for hey have all been derived from that recension.

The attempt, however, is made too late. Does ı reviewer of so green an age as Mr. Everett, imagine that he, though supported by his heretical compeers in Boston, can with a dash of his pen prostrate ıll the Continental, British, and American Bible Societies, break up their stereotype plates, lay waste heir depositories, and destroy the literary reputation of all their officers? Truly this youth would break ı lance with numerous and powerful champions.

But let us examine the ground which he has chosen for the combat, and the armour which he girds on. Erasmus was only nine months in supplying a recension of the Greek Testament, for the Elzivers, who printed an edition for the protestant church in Germany. Will the North American tell us who the Elzivers were? who employed them? where their market was found for their edition? They seem to

be ignorant that it was an edition of the Greek Testament, for the protestants of Germany, and that the Elzivers were the contemporaries of Luther, Carlostadt, Ursinus, and other such gigantic divines and scholars, and that these eminent typographers, were the printers for the German Protestants, and their ware house the depository of protestant literature. But had they been obscure men, as the North Ameri- insinuates—poor men, who had to rely upon their subscription list only for support in printing the New Testament in Greek, who would head their subscription papers in the various protestant cities of the empire? Undoubtly, the most eminent and influential protestant divines, or they must have failed. Would any learned divine encourage the work without knowing through whose hands it was to pass? The answer is plain.

Like men of business the Elzivers employed to furnish their recension, the first literary man of his age—Erasmus. They would need little advice, it would require little reflection; for the literary reputation of Erasmus placed him above all his literary contemporaries. Providentially, for his attachment to the cause of liberty, and for his opposition to the arrogant claims of the Roman pontiff, and his secular and regular monks, Erasmus was put in prison. There he had time and composure for the great work of making a recension of the Καινη Διαθηκη. Was nine months, thus spent, by such a man, a short term and the recension a hurried one?

Erasmus, the reviewer asserts, did not insert 1 John v. 7, in his first edition. This leads us to the secret of all the efforts of the Boston heretics, to discredit the Greek Vulgate. That text:—"There are three that bear record in heaven, the father, the word and the spirit, and these three are one," is quite unmanageble in the hands of Antitrinitarians. They, therefore, would destroy the Erasmian Recension, altogether, because in a following edition that text wa

ted by Erasmas. For this they will not forgive
The insertion, says the reviewer, was in ac-
nodation to popular prejudice. Where is his
ority? How did he learn the fact? How can he
e to the republic of letters that Erasmus falsified,
intimates, the original of the New Testament,
ease the vulgar? How will he prove before the
nal of the Christian commonwealth that the ve-
arned Erasmus added to the Word of God a
le verse, and thereby incurred the penalty threat-
. Rev. xxii. 19. "If any man shall add to these
;s, God shall add unto him the plagues that are
en in this book?"
atil all this is proved, we shall hold the heretic
y of giving utterance to a culpable slander. Is
far more probable that Erasmus found, upon ex-
ation, that 1 John v. 7. was in the Alexandrian
ıscript, at least in the Cesarean? That he had
d it in the copy used by Jerome? which good
e critics know to be the fact; or, may we not
r say, that so elegant a classical scholar found,
close inspection, what Nolan has since demon-
ed, that the syntax of the Greek would be vio-
by omitting the genuine text, against which the
wer fights? The eighth verse begins with these
ls Και τρεις εισι οι μαρτυρουντες. Here we have a mas-
e adjective, a masculine article, and a masculine
icle. With what do they agree in gender? Not
the following nouns in the verse; for these are
[illegible] and [illegible] all neuter. In the latter part of

7th verse. It is true that the last of these three is neuter; but we presume the reviewer knows the rule, that an adjective agrees with the masculine, not with the neuter, when a masculine and neuter are coupled together, the adjective referring to both. The πατηρ, then, the λογος, and the πνευμα, being one in essence, εν εσσι, bear witness in heaven, και οι, and these same persons, agree in their testimony on earth, by the πνευμα, υδωρ, and αιμα. Is it unreasonable to suppose that Erasmus knew this grammar rule, and applied it in supplying the text, which had been omitted in some Arian manuscript?

The reviewer is culpable in ascribing the insertion by Erasmus to the motive of accommodating popular prejudice. Would a learned man do this who had for years employed his pen in ridiculing the popular superstitions of his country, and had even attacked with his keen shafts the Popish priesthood? Would such a man add to the original text a whole verse to please the common people? Absurd!

The reviewer then proceeds to inform his readers that Beza, who, in his rescension, followed, generally, that of Erasmus, was deficient in critical acumen! Theodore Beza, the colleague of John Calvin, and Lewis Capel, in that theological school which almost governed Protestant Europe—Theodore Beza, whose life was devoted to the cultivation of literature, in its higher walks—Theodore Beza, whose lectures in literature, science, and theology, were heard and applauded by young noblemen from all the Protestant states in the world—Theodore Beza, who had access to all the invaluable old manuscripts collected in the depositories of Geneva, Holland, the Swiss Cantons, and France, and who patiently studied them—Theodore Beza, of whom Dr. Scott makes so much use in his Commentary, and whose praise is in all the churches, we are told, by

a beardless youth, in Boston, "was deficient in critical acumen!"

"Spectatum admissi risum teneates amici?"

We would say to these tyros, for such they are compared with Erasmus and Beza. We would say to them in the language of the same poet of antiquity:—

——"Versate Diu, quid ferre recusent
"Quid valeant humeri."

Theodore Beza "deficient in critical acumen!"—He would have disdained to set such men as these reviewers "with the dogs of his flock."* But he retained 1 John v. 7. He believed in the doctrine that "there are three persons in one God—the same in substance, equal in power and glory"† He believed in the divinity of the Lord Jesus Christ, and the doctrine of justification by faith, and therefore he must be slandered, *perfas et nefas.*

But what is worst of all, the reviewers, by exhibiting the great variety of readings that are found in the manuscripts, evidently intend to degrade the received version of the New Testament. If they mean not this what can they mean? Are there fewer readings in the manuscripts which Mill, Wetstein, and Griesbach, follow, than in those that Beza and Erasmus followed? They dare not say so. If there are not why all the parade of various readings, unless to degrade the whole Bible?

There are, we know, and every scholar knows, various readings. What then? The changes that are undergone in the starry heavens, by some stars disappearing, others altering their figures and positions—the spots on the sun's disk, &c.—the changes that are undergone on the earth's surface, by the moving

*Job xxx. 1. †Shor. Catechism, Ques. 6.

sand banks on the west of the Nile: by the deposits at the mouths of rivers, as of the Mississippi, and the Po—by the *debris* along the base of the mountains—do not destroy the harmony and the material universe; nor do the various readings of the Holy Scriptures diminish their value, or eclipse the glory of the Only Begotten of the Father, full of grace and truth, who shines forth gloriously in the inspired volume.

EXPOSITION OF JAMES V. 14.

This text enjoins duty on two classes of people: the sick and ruling elders. The duty of the sick, here commanded, is to "send for the elders of the church." It is important that the question should be settled, whether it is the duty of the pastor, or elders of a congregation, to visit the sick, uninvited. Dr. Green, in his parting address to his congregation of Arch-street, Philadelphia, decides in the negative, and very judiciously. It was the result of long experience in a large congregation, composed of almost all classes of society. Our text settles the point. The sick must invite the elders. The proper signification of the word προσκαλεσάσθω, is to invite. There are many reasons for this course. The elders cannot be supposed to know who is sick, unless they are sent for—they may not be personally acquainted with the sick—and they must be ignorant of the time when it will best suit the family to receive a visit, and when it will least discompose the patient. When any person is sick and confined to bed, he disobeys a positive command, if he neglects to send for the elders of the church. We say confined to bed, for it is said in the following verse, "the prayer of faith shall *raise* (ἐγείρει) the sick. He must, moreover, send for more than one. "If two of you shall agree

on earth, as touching any thing they shall ask, it shall be done for them, of my Father which is in heaven."

The second class of persons are the elders, πρεσβυτερους της εκκλησιας—the senatores, or rulers in the church—officers well known to the apostolic congregations, as they existed in the Jewish synagogue, at least from the re-organization of the Jewish polity, after the return from the Babylonian captivity. Hence we read of "the chief ruler of synagogue." It cannot mean in this text, the pastor, for can we suppose it to be a standing law, that every sick person, however poor, must send for two ministers of the gospel? It cannot mean simply old men, for many old men in the church are very unfit to visit the sick; and besides, the word is technical, being in the New Testament generally appropriated as a term of office, like the word senator, in English. The text presupposes a plurality of such officers in every congregation. The pastor is included, for by office he is not only a pastor and a deacon, but a ruling elder. As the moderator of the session, he comes in the room of "the chief ruler of the Jewish synagogue."

The duties of the elders when called to visit the sick, are two. 1. "To pray *for* him" (υπ' αυτον) who is sick. 2. "To annoint him with oil, in the name of the Lord." The latter of those only requires exposition. The anointing with oil gives no countenance to the extreme unction of the Popish priests; for there is a promise annexed, that "the prayer of faith shall raise up the sick." It enjoins the use of means. Oil was used in the apostolic days, as a medical prescription. Christ alludes to it in the parable of the tender hearted Samaritan, Luke x. 34. Not that the elders are to usurp the office of the physician, but to direct the patient in making application for medical aid; and this direction is to be given in the name of the Lord. It is an authoritative act of officers ordained to bear rule in the name of the Lord Jesus Christ, the head of the church.

That aged, intelligent, and godly men should give such directions, is highly important, as many patients, from ignorance or avarice, neglect to make application until it is too late. When such application is made, plain and ignorant people are too apt to seek for aid from the quack, the nostrum-vender, the half educated, the unskilful practitioner, merely because he sells his medicines, and his visits cheap. In these ways many a valuable member of the church, has been lost by a congregation, and many a widow and orphan added to the poor list. It will, no doubt, be in part by obeying the command of this text, that human misery will be diminished, and health and happiness promoted in the millennium.

Application for the assistance of able medical practitioners, being thus placed under the supervision of the wise officers of Christian congregations, will have another good affect, sensible and conscious elders will direct the sick whom they visit, to call in sober, moral, and godly physicians, *when such can be found*, instead of profane, profligate, intemperate infidels, and unfeeling practitioners. How unmeet it is, that such ungodly professional men, should be admitted into the chambers of affliction, to utter by the beds of those whom God has afflicted for sin, their profane jests, and impious sneers at the consolatory religion of our blessed Redeemer, let wise men judge.

Let the afflicted, and the elders of the church obey the command of our text, and then shall we see the medical faculty generally change its character, and a salutary reform introduced into this great and important department of human society, and men who depend on "the great physician of value," to render their prescriptions effectual, ministering real relief to the afflicted.

DISSOLUTION OF THE ASSOCIATE REFORMED SYNOD.

The Associate Reformed Synod originated in a union formed between some ministers of the Associate church, and of the Reformed Presbyterian church. At the formation of the union, the Westminster Confession of Faith, the Catechisms Larger and Shorter, the Form of Presbyterian Church Government, and the Directory for Worship, compiled by the Westminster assembly of divines, were adopted as their bond of ecclesiastical union, except so much of the Confession of Faith as related to the doctrine of civil government, which was reserved as a subject of future discussion. That part of the Westminster Confession, which had been reserved for discussion was afterwards so altered as to accommodate it to the civil constitutions of the United States. At the time of this alteration two ministers, with their congregations, west of the Alleghany mountains, seceded from the Associate Reformed Synod, and formed a Presbytery which still exists, and has considerably increased.

When the use of human compositions in the praises of God was first introduced by some ministers of the Associate Reformed Synod, and the plan of Catholic communion adopted and practised, the Presbyteries under their care, in the southern and western states remonstrated, and the people in those sections were generally dissatisfied. The laying aside of fast days before the celebration of the sacrament of the Lord's supper, and the thanksgiving on the subsequent Monday, was the cause of general complaint. After warm and protracted debates, continued through many sessions of the Synod, the ministers and people west of the mountains withdrew and formed a separate Synod. Nearly one half of the whole body was drawn off by this secession.

At the sessions of May, 1821, the Presbyteries of the southern *states* requested and received permi-

sion of the Synod to withdraw, and formed themselves into a separate judicatory: at the same sessions a plan of union with the General Assembly was brought under consideration, and referred to the Presbyteries for decision. A majority of the Presbyteries decided against the union; but the Synod voted in its favour, and, on May 23d, 1822, adjourned finally, and some members took their seats in the General Assembly. There were seven ministers in Synod when the final vote was passed; three voted for the union, three against it, and three were silent. Thus on the final question there was a majority of one, and the vote of one ruling elder led to the dissolution of this body which at one time consisted of about sixty ministers. Three ministers, and two ruling elders, entered their protest against the union, because, as they say, it was contrary to the decision of a majority of the Presbyteries; because it was effected by the delegates from the Presbytery of Philadelphia alone, and because there is such a diversity of sentiment between the protestors and the members of the General Assembly, so many doctrines and practices tolerated in direct opposition to the standards of their church, that a union could not be effected, so as to secure Christian harmony.

To this protest, the Synod replies in the form of a pastoral letter to their congregations; the substance of which is, that all who can be recognized as branches of the Christian church, though they may be erroneous, should be united within the bonds of Christian fellowship. This it is presumed will include Episcopalians, Baptists, Methodists, and some would say, Socinians and Papists. To pursue any other course, they say "is the identical sin of schism." They plead that it "is a perversion of every principle order, that in deciding a question of general interest, the vote of a small Presbytery, carried by a small majority, should weigh equal to a large Presbytery:" though that is the very principle, on which

the General Assembly, into which they have entered, is organized. They also plead the necessity of the case. They were few and poor; it was therefore necessary that the synod should dissolve.

This is a remarkable document. It involves a charge of the identical sin of schism, and "pernicious error," against the Erskines, and all who joined with them, or followed them, in the secession in Great Britain, and against all other dissenters in the United Kingdom, for they all seperate from the established churches of England, Ireland and Scotland, "on the plea of bearing testimony against some corruption in doctrine or worship." It were well, too, to consider whether the same charge is not involved against all the fathers of the Reformation, and all the Protestant churches who have followed them in this "identical sin of schism," from the Popish church, for some error in doctrine or worship? Nay, whether it does not involve a censure of the patriarch Abraham, who seperated himself from a branch of the Noaic church, existing in Ur of the Chaldees: on the plea of testifying against the error of the corruption of idolatry into which his fathers "beyond the flood" had fallen? A censure of the Waldenses, and all who seperated from the Popish church, before the Reformation of the sixteenth century? A censure of the two witnesses and nearly all the martyrs whom God has honoured, during the reign o Antichrist?

In this country it is somewhat difficult to perceive the application of this reasoning, as there is no church established by law, unless the question is decided by mere bulk. Then, as the Baptists are numerically the largest denomination in the United States, all who seperate from them, are guilty on this ground, of the "identical sin of schism," and of "pernicious error." Do they mean to say so?

ECCLESIASTICAL STATISTICS.

The following numbers are taken, (except the French Protestants,) from Williams' Appendix to a dictionary of all religions, by Hannah Adams. The design of the book is to promote Arianism, It is a feeble and mischievous book, dedicated to the ex-president, the father of John Quincy Adams, all said to be Antitrinitarians.*

Methodists, (England and Wales)	180,000.
Papists, do.	100,000.
Methodists, (Ireland)	29,000.
Jews, (Hungary)	223,000.
Socinians, (Transylvania)	28,700.
Papists, (Naples)	6,000,000.
Popish Clergy, do.	70,000.
Nuns, do.	20,793.
Papists, (China)	60,000.
Do. (India, beyond the Ganges)	460,000.
Do. (Hindostan)	105,000.
Baptists, do.	80,000.
Papists, (Asiatic Isles)	50,000.
Dutch Reformed Ministers, (Holland)	1,597.
Protestant people, (Prussia)	1,200,000.
Do. congregation, (Naples)	1.
Dutch Reformed, (Amboyna)	45,000.
Protestants, (France) about	4,000,000.

The continental Protestants are said to be, generally, semi-Arian at least.

*John Quincy, is the cabinet candidate for the next President of the United States. Do the people of the United States wish a heretic, whose influence had Sparks the Unitarian of Baltimore, elected last winter, one of the chaplains to Congress?

CIVIL STATISTICS.

According to a Statistical Chart published in Neapolitan Journal, the universal population of the globe is 632,000,000: thus subdivided—172,000,000 in Europe; 130,000,000 in Asia; 70,000,000

Africa; 40,000,000 in America; and 20,000,000 the other parts.

Estimate by approximation—In Europe, births : annum, 6,371,370; per diem, 17,453; hour, 727; nute, 62; second, 1.

Deaths, per annum, 5,058,622; per diem, 13,860; ur, 577; minute, 66; second, 1.

In the whole world—Births, per annum, 23,407,-7; per diem, 64,130; hour, 2,672; minute, 143; cond, 8.

Deaths, per annum, 18,588,235; per diem, 50,-7; hour, 2,122; minute, 135; second, 7.

NAVAL STATISTICS.

Britain.—By the last official returns of the admir-y, the total number of ships is 609, including 84 ips, &c. now building in different dock yards. nongst the latter are four 120 gun ships; two of guns; one of 86; four of 84; six of 80; one of —the remainder from 60 down to 10 guns.

ORDINATION.

On Sabbath the 10th ult. Mr. John M'Clure was dained to the ministry of reconciliation, and in-lled pastor of the Reformed Dutch Church of otswood, N. J. The sermon was preached by the v. J. L. Zabriskie. Rev. J. I. Shultz gave the arge to the minister; Dr. S. Cannon to the peo-. A large and deeply interested audience wit-sed the solemnity.

Quere.—Would a week-day be more proper for an ordina-n?

ITEMS OF INTELLIGENCE.

Professor Stewart, of Andover, a Hopkinsian, has n attack on professor Miller of Princeton, a inster man, on the subject of Christ's eternal . The latter is said to be engaged in writing to the former. The array, at the heads of these *champions* are fighting, is formidable.

It is New England on the one side, and the middle southern, and western states, on the other.

On the first of August the emperor Alexander was at Cronstadt, in Transylvania, 150 miles from Sevastopol, at the mouth of the Danube, his great naval depot, on the Black sea. He has another at Kherson, about 150 miles north of Sevastopol. Cronstadt is about 600 miles east of Verona.

We have no documents to ascertain the amount of the naval armament of Russia; but it is known that fifteen years ago, he had in the Black sea, a more powerful navy than the United Staies now possesses. The vessels of war in the Baltic, formed a respectable force many years ago. Before the year 1816, he had employed the Hollanders to build him a large navy, in the mouths of the Rhine. His detention of the Congress, for the purpose of reviewing his ships of war, demonstrates that the modern Alexander, does not intend to confine his warlike operations to land. He has set up extensive claims on the north west of our own continent, the assistance which our fleet up the Mediterranean, has been rendering to the Greeks, must be very disagreeable to him, and he must be jealous of the vast preponderance of the British navy. It was a favourite project of Peter the Great, to build a navy: which has been accomplished by Alexander.

The congress was expected to assemble at Verona on the 18th of October.

Judge Yates has been elected Governor of New York, and General Root, Lieutenant-Governor. Is the moral sense of this commonwealth represented by General Root? Is the morality of a majority of the electors to be graduated on the same scale, by which that of the Lieutenant-Governor elect is graduated?

☞ Notices of Ordinations, &c. must be post-paid, and certified by a known signature—otherwise they will not be noticed.

THE

EVANGELICAL WITNESS,

VOL. I. JANUARY, 1823. NO. VI.

THE CHRISTIAN CHARACTERIZED, IN A BRIEF EXPOSITION OF ROMANS VII. 14—25.

The perfection of heaven is not found on earth; nor does the innocent, and regular deportment of man in Eden, characterize him as banished to the thorny fields of a world, under the pressure of the curse of eternal justice. God, indeed, is immutable, and the principles of the primitive law of our nature, the rule of life, are unchangeable. That aw is holy, just, and good. There is nothing which the mere man of the world can more easily discern, especially in their application to others, than the obligations of the divine law, as referable to moral deportment. His enmity to that holiness which gives the real Christian an essential distinction from the voluntary slave of sin, makes him eagle-eyed in marking those incidental failures, from which none in this stage of imperfection, is entirely exempted. The saint, himself, marks the deviations of his life, with the eye of strictest scrutiny, and on them he pronounces the terrible sentence of God's law. Thus these transgressions of the religious man are observed by himself, and by the votary of unrighteousness: but how different are the sentiments for which, and the end for which these observations are made. The one aims at the sinking of the religious character, and hopes to reach, by a fatal shaft, the cause of godliness itself; the other ob-

serves that he may reform, and marks that he, in seeking pardon, may repent: the one marks these sins with exultations of joy, that he may find in them an apology for his crimes; the other sees them with sorrow, self reproach, and often with inscriptions of the bitterest things against himself. To guard against the influence of the sinner's reproach, and to correct the hasty and mistaken conclusions of the depressed saint, it is necessary to contemplate the Christian character, in the light of his revelation, who has formed that character, who knows it best, and who is most competent to decide upon what it is.

God by his spirit has, in the Bible of truth, given this revelation. The character of his saints, he describes; he marks with disapprobation their spots, distinguishes their gracious features, shows the predominance of evangelical virtues, over the vicious propensities of fallen humanity; and with celestial complacency contemplating the ascendancy of their graces, shining forth in the triumphs of practical rectitude, as proof of their living union with the Redeemer of men, he expresses his approbation of them, and assures them of his love. This character, as exhibited in a saint of the first order, is presented in the words of the text—"*With the mind I serve the law of God, but with the flesh, the law of sin.*" An exposition of the leading terms employed by the Apostle—the ascertaining of the character described—and an exhibition of the doctrine of the text, will bring us to a brief improvement of the subject. We shall

I. Explain the leading terms of the text.

These are *mind, flesh, sin, law* and *service.*

1. *Mind.* In the condition of man as a subject of moral government, the powers of conscience, will, and other active principles, are necessarily found. To this constitution the powers of intellect are equally requisite: for conscience cannot recognize the obligation of the law that is unknown, the principle of volition cannot act in reference to that which is un-

perceived, nor can the affections either embrace, or turn from the object which remains invisible to the intellectual eye. These powers of intellect, as distinguished from other principles of our moral nature, are generally comprehended under the denomination of *mind.* This however, is not the acceptation of the term in the passage before us. The intellectual power is indeed implied, but not exclusively of other faculties; the whole moral constitution is intended, not simply, but as influenced by the effectual grace of God. It is that against which the law of sin makes war, v. 23, and is the same with the *inward man*, verse 22, which delights in the law of God. *Delighting* is not properly predicable of mere *intellect.* Intellect may eye that which is lovely, and may present to the affections, those active portions of our nature, the amiable object, in which the soul by them may delight. But it is of the *heart*, as distinguished from mind, or intellectual efficiency, that *delight* is with propriety affirmed. A reference to other portions of the sacred page, which speaks of this subject, will confirm my remark, that it is the soul as regenerated by the grace of God that is intended. For this purpose consult Col. iii. 10. In the preceding verse it is asserted that the Colossians had "put off the *old man* with his deeds;" and in this, that they have put on the *new man.* *Anger*, *wrath*, *malice*, *blasphemy*, are numbered among the deeds of the *old man:* who he is we need be at no loss to ascertain. It is fallen man as under the dominion of sin. The *new man* is his opposite: this indicates the person who is renewed in the spirit of his mind. This *new man*, and the *inner man* of Ephesians iii. 16. who is strengthened with might by the spirit of God, directs us to the same object. So does the apostle Peter, 1 Peter iii. 4. when he requires the *hidden man* of the heart, as the adorning of the Christian female, which exactly corresponds with the description of the king's daughter, Psal. xlv. 11. as *all glorious within.* Upon this,

too, our apostle's description of a *Jew, an Isr indeed*, sheds an instructive light. Romans ii. *He is a Jew who is one* INWARDLY; *and circum is that of the heart.* This collation of Scripture that the *new man*, the *inner man*, the *inward ma hidden man*, the *inward* Jew, and the *king's dau all glorious within*, point us to the *mind* with the Christian *delights* in, and *serves* the law of Let us attend to another term.

2. It is that of *flesh.* However, in other po of sacred writ, this term may import human n or even the material part of our constitution, h intends moral depravity, in its principle adher our nature. To confine it to the body and its bers, would indeed be a gross exposition, and version of truth no less so. It is a term of the import as the *carnal mind*; and indicates a st sinfulness, either entire or partial, that is, eit wholly under the dominion of sin, or as havin dominion broken, yet maintaining a desperate, t vain, struggle to regain its ancient ascendency. man nature, morally imperfect, is the subject of. 1 Cor. xv. 50—*Flesh and blood cannot the kingdom of God.*

3. *Sin* is another term to be explained. Si *transgression of the law;* and may be conside a secret, yet efficient, principle in the heart, a identifies with *flesh;* or as discovering its def in the actual violation of God's commandment, progress of life. The sacred writer personifie this epistle; it is represented as a tyrant enth in the heart, and reigning over sinners in dreadfulness of its power; debasing the sou spreading far and wide the desolations of death *hath reigned unto death.*

4. The term *law. The law of sin.* As s pears in the character of a sovereign, it has it jects, and to them issues its laws. A law is t clared will of a superiour obliging to obedience

feriour. Rightful dominion sin has not over man; but influential power, exciting to act according to its nature, this law does possess. It has its pleasures for which the world, paltry as they are, do homage to its deadly reign. Its tendency is to restrain the mind from holiness, as well as to urge to transgression by the pains which it inflicts under various forms, and by various agents, upon the subjects of grace. An external law, proclaimed by whatever authority, may be resisted, and to it disobedience may be long continued; but when inherent, and left to itself, it is generally felt to be all powerful. Thus under the impulse of natural laws, as inherent operative principles, vegitables grow and animal nature progresses and acts. The law of sin is an adherent operative principle in our fallen nature; reigning in the unbeliever with a terrible dominion, and even in the regenerated maintaining a harassing war. It is *a law in the members warning against a law of the mind.* Opposition to God, his law, and grace, as an inherent and powerful principle of operation, evinces the extence of the law of sin.

5. *Service* is also mentioned. *I serve the law of God, I serve* the law of sin. In the subject of this discourse there are obviously two principles of action, both operative and contrary to one another. *The flesh and the spirit, the law in the members, and the law of the mind.* By each of these, in some measure, he is actuated, and according to their respective influence over him, so is his service to them. The discussion of this point will meet us again; I therefore approach the second division of the subject.

II. To ascertain the character described. It is confessedly important to know whether the character exhibited to view be a genuine Christian, or a sinner in the gall of bitterness and in the bonds of iniquity; a believer in the Redeemer, justified and accepted of God; or one who is under the dreadful curse of a fiery law, condemned by God, and liable

to the unspeakable terrors of his wrath. To be assured of this, let us examine the description, and inquire then, whether it agrees to the saint or to the sinner. In the portrait there are two classes of features, not indicating the same family connexion. The one is all lovely indicating a relation with him who is fairer than the children of men, and proving a little, though not an entire meetness for the incorruptible inheritance that is reserved in heaven for the heirs of grace. The other bespeaks a connexion infinitely degrading, and ineffably dangerous.*

1. Of the former, as influencing him, it is said, he *allowed* not what was at variance with truth and holiness, but *hated* it—verse 15. He *consented* to the holiness of the law, and of such extent over the whole man was this *disallowance* and *hatred* of sin, and *consent* to the law of God as good, that he says it is no more *I* that do it. In his flesh, in his nature *as corrupted*, there was no good thing, implying certainly, that, though not in his *flesh*, yet in some other respect good was to be found in him—verse 18. And so he affirms, *to will* what was good was present with him. Good he *willed to do;* evil he *willed not* to do—verse 19. He delighted in the law of God, he had a *law of his mind*, against which the law of his members warred—verse 23: from which he passionately sought deliverance—verse 24. He likewise possessed a mind with which he served the law of God. The question to be settled, then is, whether all this can be affirmed of the condemned sinner, whose mind is enmity against God. Can he who hates his Maker, be said to *war* against sin, to *hate* it, to *disallow* it, to *delight* in the divine law, to *choose* that law, to seek *deliverance* from that of sin, and to *serve* the Lord with the *inner* man? Verily, this looks so much like the real Christian, that the word of God seems to furnish no

* From v. 1, to v. 14.—The state of the sinner, and the procuring cause and means of his conversion, are stated. From v. 14, the state of the believer, as conflicting with indwelling sin, is described.

· characteristics of the heir of life; and certain-
: observation presents no *mere* sinners of such
ription. Is not our prayer, "Let us live such
. let our last end be like his."

But this passage presents us with a less sightly
'features. The same person says "I am *car-*
do evil. In my flesh dwelleth *no good* thing.
s *present* with me. I am in *captivity* to the law
and *sold* under it. I am *wretched*, I *serve* the
f sin. Now the query is, can these things be
ed of the man who has *passed from death unto*
r are they characteristic of him who is *dead in*
Should these traits of character be alone, and
ally predominant in the man, the decision must
avourable as to his state. But if there be on-
asional disallowed, and *resisted* acts, not enter-
to the constitution of the prominent character,
nclusion may be more favourable. Let us
Attend to what is the predominant character
lelineated. It is indeed confessed that there is
ity. This is not the same, however, as to be
ly minded, which is death; this latter is an un-
: character, destitute of holiness, and abandon-
depravity. The *carnality* in this place is *resis-*
the law of the mind. He is said to be in *cap-*
and *sold under sin*. The terms are highly fig-
e, yet they denote a condition which the cap-
eplores. He resists as a soldier, but he is ta-
y *surprise*. He is neither a *willing* nor a *law-*
ptive. He is *sold*, but he *sells not* himself as
did. Under his chains he is not contented: he
hem and cries for deliverance. Against every
ure from the path of God's commandment, not
oes *conscience* remonstrate, but the *will*, in its
al tendency, protests. *What I would not that I*
stead of making a business of sin, he delights
law of God after the inner man. He serves the
'his Lord. And with all those he unites that
teristic of the circumcision, who worship God
spirit. He rejoices in Christ Jesus, having no

confidence in the flesh. So predominant are the marks of grace, that they stamp the character with the seal of heaven, so decidedly as to authorize the assertion, that it is not he who does the evil. The evil is indeed done, but there it is at variance with the uniform dictates of his heart, and contradicts the habitual tenor of his life.

And however dark the colours in which he paints his indwelling sin, and deformed the lines in which he draws its lineaments, and with no shade does he attempt to conceal its forbidding aspect, yet still darker and more deformed is the picture of the unbelieving, impenitent, and condemned sinner. He *yields* himself a servant to sin. His heart; whatever he may possess, is *enmity* against God, *alienation* from his life, and determined opposition to his supreme authority. In the character which we now examine there is indeed evil, much evil, over which tears of sincerest grief are profusely shed; but there is no *habitual* yielding of the soul to the service of sin, no *uniform* enmity against God, no *stated* alienation of heart from the holy one of Israel. Resistance, hatred of sin, and disapprobation, with delight in Jehovah's law, and an habitual aim at obedience to his blessed will, are the proofs of a gracious state. Who was the unregenerated sinner that *delighted* in the law of God, after the inward man, while his mind was *enmity* against God? Where lived the sinner, that while he *rolled* iniquity as a *sweet* morsel under his tongue, *opposed* with his will, and *hated* with his heart, every thing opposed to godliness? Who was he, that while he *sold* himself to work iniquity, *served* with the mind the law of God, sought freedom from the power of sin, and rejoiced in Christ Jesus, as his deliverer? Such a character never lived.

We then conclude the description of character from verse 14—25, of this chapter, belongs to the subject of effectual grace. He is a saint, an heir of glory.

ZUINGLUIS.

(To be continued.)

VIEW OF VERMONT.

.CTS OF A LETTER FROM A VERMONT GENTLEMAN.]

—The state of society in Vermont presents a
nteresting field of observation, It proves, I
that the diffusion of elementary literature a-
the mass of the people, neither secures sound
us principle, nor correct moral deportment.
nhabitants of this state enjoy a very equal dis-
on of common learning. As in the other New-
nd states, it would be difficult here to find any
citizen, arrived at the age of discretion, una-
read and write, or unacquainted with common
etic. Those who have been industrious in the
ntary schools, generally understand something
nmar and geography. The youth of even the
r families, are commonly competent to teach
glish school decently.

ere is an academy in almost every county, at
young men, may prepare themselves at little
se; for college. But it is to be regretted, that
ent care is not taken, to fill the rectorships of
institutions with able instructors. Favouritism,
ectarianism, too often decide the choice without
d to competency. Teachers also too generally
to gratify parents and pupils, by hurrying the
forward, without that patience and time which
quisite in order to form literary men. There
o colleges in the state, Burlington and Middle-
th near lake Champlain, and not many miles
They are both rather feeble, neither liberal-
lowed. The Hebrew language is not cultivat-
any of these schools.

Castleton, in the southern part of the state,
dical school has been established, which bids

fair to flourish and promote a knowledge of the healing art. It has now from 50 to 60 students. The situation is healthy, living cheap, and the chairs are filled with respectable professors. Young men from New-York state, from remote parts of Vermont, from New-Hampshire, and from the neighbouring parts of Massachusetts, are already found on its boards. A new building for the medical college, has been erected.

At Norwich, a military school has been instituted under the direction of Captain Partridge, who was formerly at the head of the military institution of West Point. It is patronized by gentlemen of respectable standing in Vermont society.

The science of theology is very lamentably neglected, and the cultivation of the higher branches of literature, necessary to render the pulpit respectable almost unknown. In the dark ages of Europe, so well delineated by Hallem, the parchments of the fathers, containing valuable information, were defaced to make room for the legends of the soi disant saints, or the fictitious tales of the monks, and the pretended miracles of the apostles of idolatry; so now, with many, nothing is esteemed of any value, but the crude experiences of novices, and the journals of the wild and extravagant ravings of those who are said to be converted. Even the Bible is little read, and still less understood or regarded. To so painful an extent is this carried, that if any one demands any other testimony of a saving change being wrought on the sinner, except his or her own testimony as to mere feeling, he is proscribed as an enemy to all religion and practical piety. Does any one require a knowledge of doctrines, soundness in the faith, or even honesty in dealing, and other moral duties, he is scouted as one who opposes and attempts to damp the work of God. Doctrines of religion are very generally esteemed matters of mere opinion, and those who preach or testify openly and faithfully against

error and heresies, are cried out against as unfriendly to charity, liberality, and catholic communion.*

Still there are many honorable exceptions, many who sigh in secret over the ignorance and abominations of what is called religion, by the populace, many who love sound doctrine, and many who wish to see a *preaching*, not a *reading* clergy. It is painful to say, but the truth should be known, that many ministers who have some popularity and who make high pretensions, cannot translate an ode of Horace, a pastoral of Virgil, a verse of the Greek Testament, or even parse decently an English sentence. Good people have reason to sigh in secret, when the ministry is so degraded.

Not a few descendants of the good old Puritans, who read the works of Dr. John Owen, and of Cotten Mather, in New-England, and who have tasted the sweets of evangelical doctrine, mingled with faith, deeply regret the errors and defections of those backsliding times. Some begin to speak out boldly, though much the larger portion, even of these good people, are afraid of the power of the ignorant clergy, and have not grace enough, to bear with fortitude, the odium which attaches to real ancient orthodoxy and purity.

Public libraries are generally very limited, and private libraries are almost unknown, in the state, not but that there are some light works in the houses of perhaps all the clergy. But there is hardly any instance of what a learned man would call by the name library. There are, however, some symptoms of

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*Our correspondent, we presume, rather alludes to what has been the state of the Vermont congregations, than to their present condition. For, the general convention of that state, at its sessions of the fall of 1822, advised the congregations not to admit any, even of the congregational church, to communion, until after one year's residence, except in extraordinary cases. Is antitrinitarianism the occasion? What a powerful reaction on the subject of catholic communion! See the Christian Mirror, a valuable journal of Portland, Maine, No. 14.

improvement, the want of good books begins to be felt, and the means of providing them, is divising.

The few books which ministers do possess, are too little read, owing to the eagerness of the people, to have the honour, and the gratification of gossoping visits from the clergy, and the readiness of the clergy to comply. It is lamentable indeed that the great means resorted to for increasing congregations, and holding them together, is rather the visit of the gossip, than the dignified discharge of ministerial duty.

It is not easy to ascertain the relative or real size of the different parties in the state. The Register represents the Congregationalists as the most numerous. But there are often two or three preachers of other denominations in the same town with the congregational preacher, who sometimes have several adherents in neighbouring towns. Although the different denominations do generally hold communion with one another at the Lord's table, as they call their communion, yet there is a great deal of violent party zeal; for though they hold communion with one another in the most solemn ordinance of the church, yet they keep up distinct parties, and intrigue for their respective congregations. You would think strange to hear that while the cry of charity is loud, and the ministers saying, when it suits them, we are all one, there is no great difference, all that is between us is non-essential, let us lay aside party, and and let us meet at the communion table; they at the same time go about in other congregations, creep into houses uninvited, to try to seduce pew-holders in one congregation, to take pews in another. Some intelligent observers have thought that the cry of catholicism and promiscuous admission to the Lord's table, is one of the tricks of proselytism. Thus, much is said about union, while little of it exists in fact, until the parties agree in holding truth or error, or nothing.

The youth generally, and even old persons, go to hear Universalists, Arians, and other heretics, with-

out any one to restrain them. Thus they drink of error as the ox drinketh up water. If one makes an attempt to restrain them, according to the command, "cease my son to hear the instructions that cause to err from the words of knowledge," the outcry of bigotry is raised.

With all these mournful facts it is comfortable to reflect that a great many professors do still attend to the duty of family prayers. In their prayers too, they are more orthodox than in their conversation. There is much of the strictness of other times. Promiscuous dancing is hardly tolerated among professors. But morality is declining. The Sabbath begins to be profaned. The tavern keepers, between Vermont and Boston, the sea port where our produce chiefly finds a vent, remark that of late years few of the market people from Vermont, except the Reformed Presbyterians and Associate Presbyterians, lodge with them over Sabbath. The people in whose favour we make these exceptions, are chiefly descended from Scotch ancestry.

Dr. Witherspoon procured a settlement in the town of Ryegate, a rough and hilly district, where some Scotch emigrants settled. Their descendants have multiplied, intermarried with New-England people, and spread into the neighbouring towns of Barnet, Kraftsbury, Middlebury, Topsham, &c. Many people who have been Congregationalists, are now attaching themselves, to some of the congregations of these people, on account of Arianism, Hopkinsianism, and other heresies.

They profess to adhere to the National Covenant of the three kingdoms, Scotland, England, and Ireland. The Reformed Presbyterians, admit none to communion who do not give their assent to the whole doctrine of Westminster Confession of Faith, Catechisms, Larger and Shorter, Directory of Worship, and Form of Church Government, agreed upon

by the assembly of divines at Westminster, and their American Testimony.

They sing, in the praise of God, none other but the Psalms of David.

Great opposition is made to both these denominations, by Hopkinsians, Arians, and Universalists. They are plain people, but very well informed on religious subjects, and very tenacious of the doctrines of their standards. They have synods in the United States, and in Ireland and Scotland.

PERSECUTION.

The following extract from Jones' History of the Waldenses reveals the secret spring of all the persecutions of the early Christians. Men are naturally vindictive, for all are naturally sinners—and the essence of sin "is enmity against God," and its natural and necessary tendency to set God and his creatures at war, and make the latter enemies to one another. Hence carnal men cannot pardon what they consider an insult. The whole Pagan world held itself insulted by the unsocial temper of Christianity—the light that would not hold communion with their darkness; and hence Pagans glutted their vengeful hate by drenching themselves with the blood of the peaceful disciples of our Lord.

[EXTRACT FROM JONES' HISTORY OF THE WALDENSES.]

"The Pagan world having early imbibed an inveterate prejudice concerning intercommunity of worship, men were but too much accustomed to new revelations when the Jewish appeared not to acknowledge its superior pretensions. Accordingly we find, by the history of this people, that it was esteemed by its neighbours a true one, and therefore they pro-

ceeded to join it occasionally with their own—as those did whom the king of Assyria sent into the cities of Israel in place of the ten tribes. Whereby it happened, so great was the influence of this principle, that in the same time and country, the Jews of Jerusalem added the Pagan idolatries to their own religion, while the Pagans of Samaria added the Jewish religion to their idolatries.

But when these people of God, in consequence of having their dogmatic theology more carefully inculcated to them after their return from the captivity, became more rigid in pretending not only that their religion was true, but the only true one, then it was that they began to be treated by their neighbours, and afterwards by the Greeks and Romans, with the utmost hatred and contempt for this their inhumanity and unsociable temper. To this cause alone we are to ascribe all that spleen and rancour which appear in the histories of these later nations concerning them. Celsus fairly reveals what lay at bottom, and speaks out for them all. "If the Jews, on these accounts," says he, "adhere to their own law, it is not for that they are to blame. I rather blame those who forsake their own country religion to embrace the Jewish. But if these people give themselves airs of sublimer wisdom than the rest of the world, and on that score refuse all communion with it, as not equally pure, I must tell them that it is not to be believed that they are more dear or agreeable to God than other nations." Hence among the Pagans the Jews came to be distinguished from all other people by the name of a race of men odious to the gods, and with good reason. This was the reception the Jews met with in the world.

When Christianity arose, though on the foundation of Judaism, it was at first received with great complacency by the Pagan world. The Gospel was favourably heard, and the superior evidence with which it was enforced induced men long habituated to pre-

tended revelations to receive it into the number of the established [religions.] Accordingly we find one Roman emperor introducing it among his closet religions, and another proposing to the senate to give it a more public entertainment. But when it was found to carry its pretensions higher, and like the Jewish to claim the title of the only true one, then it was that it began to incur the same hatred and contempt with the Jewish. But when it went still farther, and urged the necessity of all men forsaking their own national religions, and embracing the Gospel, this so shocked the Pagans that it soon brought upon itself the bloody storm which followed. Thus you have the true origin of persecution for religion—a persecution not committed, but undergone by the Christian church. Hence we see how it happened that such good emperors as Trajan and Mark Antonine came to be found in the first rank of persecutors—a difficulty that hath very much embarrassed the enquirers into ecclesiastical antiquity, and given a handle to the deists, who impoison every thing, of pretending to suspect that there must be something very much amiss in primitive Christianity while such wise magistrates could become its persecutors. But the reason is now manifest.

The Christian pretensions overthrew a fundamental principle of Paganism, which they thought founded in nature, namely, the friendly intercommunity of worship. And thus the famous passage of Pliny the younger, becomes intelligible: "For I did not in the least hesitate but that whatever should appear on confession to be their faith, yet that their frowardness, and inflexible obstinacy, would certainly deserve punishment." What was the "inflexible obstinacy?" It could not be in professing a new religion—that was a thing common enough. It was the refusing all communion with Paganism—refusing to throw a grain of incense upon their altars. For we must not think, as is commonly imagined, that this was at first enforc-

ed by the magistrate to make them renounce their religion, but only to give a test of its hospitality and sociableness of temper. It was indeed, and rightly too, understood by the Christians to be a renouncing of their religion, and so, accordingly, abstained from. The misfortune was that the Pagans did not consider the inflexibility as a mere error, but as an immorality likewise. The unsociable uncommunicable temper, in matters of religious worship, was esteemed by the best of them as a hatred and aversion to mankind.

Thus Tacitus, speaking of the burning of Rome, calls the Christians "persons convicted of hatred to all mankind." But how? The confessions of the Pagans themselves concerning the purity of the Christian morals shews this could be no other than a being "convicted" of rejecting all intercommunity of worship, which, so great was their prejudice, they thought could proceed from nothing but their hatred towards mankind. Universal prejudice had made men regard a refusal of this intercommunity as the most brutal of all dissociability. And the emperor Julian, who understood this matter the best of any, fairly owns that the Jews and Christians brought the execration of the world upon them by their aversion to the gods of Paganism, and their refusal of all communications with them."

Jones' Hist. Waldenses, v. i. p. 146—8.

The Pagans in all this proceed on the plain common sense principle that he who holds communion with any religious society acknowldges, by the very fact of doing so, all the public known principles of the body which he thus joins. He who would not acknowledge all their principles they thought worthy of execration and even death.

MEETINGS FOR PRAYER AND CHRISTIAN CONFERENCE.

To the minister and session belong the superintendence and oversight of all the ordinances appointed by the Head of the Church for the edification of saints—and among these prayer meetings. Nature, as well as the Holy Scriptures, teaches the propriety of social worship among Christians, as a means of promoting each other's sanctification. In most departments of business men form societies that, by mutual counsel and co-operation, common objects may be promoted. Hence commercial, mechanical, agricultural, political, literary, and benevolent societies, have been formed, and their number and extent multiplied in proportion to the progress made in their various pursuits. Their power has been tested by long experience, and their beneficent results extensively felt;* and, in religion, "as iron sharpeneth iron, so doth the countenance of a man his friend." That Christians should meet together for the purpose of mutual edification is a dictate of common sense. The saints are comparatively few and feeble in themselves, and in contending against the powers of darkness, whose armies are numerous, and deeply versed in tactics infernal, they require all the aids which they can derive from one another. For increase in knowledge, in which much of the power of the Christian consists, and for the excitement of ardent and sincere devotion, so closely connected with all religious consolation, what more happily adapted than these devotional associations?

To this point we refer such commands as this:—"Exhort one another."† We are aware that this text has been often adduced as a warrant for what is

*In alms giving we prefer personal, and private, exertions, to social.

†Heb. iii. 13.

called exhortation by gifted brethren, and which in fact is lay preaching; but the text wears no such aspect gives no countenance "to running unsent," and "to climbing up some other way" than that which Christ hath appointed by regular induction into the ministerial office. It is mutual exhortation, in which no one assumes the right of instructing others; in which he who now exhorts is the next moment to be exhorted by him who is now exhorted. All this is to be done in the way of conversation—sober, solemn, and grave conversation—on the great doctrines of the Christian system—on the culture of the devotion of the heart—and on the deep interests of the church of Christ. The duty commanded by the apostle can never be performed to edification, effectually, and generally, unless at appointed seasons. When the disciples of Christ meet transiently, and in the bustle of earthly labour and worldly thought, how rarely are the topics of religion introduced? That they are so rarely is ground of lamentation. But it must be admitted that on many occasions, they would be unseemly and savour rather of hypocrisy than true Godliness. How then shall we "exhort one another?" In society meetings. Here the object is not so much the conversion of sinners as the edification of saints. It is precisely here that the lay preachers or exhorters mistake. The whole address supposes those to whom Paul speaks to be converted already; and his meaning is, let one believer in the Lord Jesus Christ exhort another believer.

In these discussions, as the opinions of men are various, and their modes of illustrating them diversified, there will be much need of Christian forbearance, meekness, and gentleness, that "all things may be done to edifying," and mutual kindness and love promoted among the members of the body of Christ, and "all grow up together into an holy temple unto the Lord." The pride of making a display of knowledge, and spiritual pride in detailing Christian expe-

rience, should be most scrupulously guarded against. The prayers offered up should not be long, nor the remarks made in conversation prolix.

Such meetings for social prayer were held during the time of the Babylonian captivity, more than five hundred years before the incarnation of the Messiah, and with the most express and cheering approbation of the God of Isreal. "They that feared the Lord spake often one to another," (or exhorted one another,) "and the Lord hearkened and heard it: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine saith the Lord of hosts, in that day when I make up my jewels."* Malachi, who has recorded these facts, and this promise, prophecied after the rebuilding of the temple by Nehemiah, and plainly refers to an old practice of the Jews, especially, we apprehend, to the time of the captivity, when prayer meetings were the chief ordinance of social worship to which the people of God, in their banishment from their own land, had access. It is highly probable that prayer meetings have been held by believers ever since there was in the world a church composed of distinct families. However far back they may have extended, the declaration of Malachi embraces the whole, and assures us that the Lord of hosts was in the midst of them recording their prayers, praises, and mutual exhortations, with approbation, and that all such fearers of his name thus "assembling themselves together" for devotional conversation, and other religious exercises, are jewels in his estimation which he will guard and gather to himself at last, as his peculiar treasure.

Praying societies were held in the days of the apostles. When a few converts in any Jewish or heathen country were made, they were associated together into a praying society. They must forsake the

* Mal. iii. 16, 17.

›rship of idols and their temples, and when the a-
stle or evangelist left them, there were no public
dinances on which they could attend; they there-
re were associated in prayer meetings, where "they
ake to one another," "exhorted one another,"
ayed together and sang together, thus imparting
utual strength in the way of holiness, and keeping
ıve the spirit of Christianity, until they could re-
ive ministerial aid, "to lengthen their cords,
rengthen their stakes, and stretch out the curtains
their habitation." These small societies were cal-
d churches, (εκκλησια.) "Greet Priscilla and Aquila—
ewise the church that is in their houseright."*
he church here does not mean the family of Pris-
lla and Aquila; for that is greeted in the third
rse; and the distinct salutation, in the fifth verse,
sent to the church in their house. The word
ος is used for the habitation of a family, and some-
nes for those who lived in it, but the latter is com-
only expressed by οικια household, and neither is
er used as equivalent to εκκλησια church. Were it
en so, the children would not be thus designated
distinguished from the parents, while in this salu-
tion, it must on this supposition be interpreted in
at way. "The church in their house," refers then
others, to a society of Christians who met for
ayer in their house. This society, 1 Cor. xvi. 19.
nds a salutation to the Christians at Corinth, where
is again called a church. In the city of Collosse,
o, we find such a church or prayer meeting in the
ouse of Nymphas. "Salute Nymphas, and the
urch which is in his house.†

The prayer meeting must be select, for it is cal-
d a church; persons connected with the church,
sober people of good reputation who are seeking
connection with the disciples of Jesus. In Malachi,
ose "who spake one to another," are called "the

* Rom. xvi. 3, 5. † Coll. iv. 15.

fearers of God," a common name for the professors of religion. The prayer meetings of the Old and New Testaments were not promiscuous assemblies, such as are congregations that meet to hear the word preached. Mutual confidence would be weakened, the weak and the timid would be deterred from the exercise of their gifts, or exposed to the ridicule of the ungodly, and the objects of the society frustrated.

The exhortation or command of Paul to the Hebrews is to the same point.† "Let us consider one another to provoke unto love and to good works not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another." The latter part of this quotation has been considered above. The apostle speaks of himself and the believing Hebrews whom he commands to provoke one another to love and to good works, and to assemble together for that purpose. The assemblages were to be select, professors of religion and those worthy persons who were seeking a connection with them.

Wherever societies are not select one of two things happens. Either the minister of the congregation takes the lead—all the duties devolving on himself, and one or two old men, as few are willing either to pray or speek before a mixed multitude; or one or two gifted brethren become expositors, or in other words, lay preachers. This is not mutual provoking to love and good works. Besides, in this passage we have an express command; whereas, it may be alleged that all the other passages quoted are examples only. This is indeed true, but had we even only examples approved and blessed of God, we ought to infer the institution by divine authority, and consider the duty binding, but in the text from Hebrews we have express command, making the duty obliga-

† Heb. x. 24, 25.

tory, and hence a minister and his elders, ought to see that those under their care do "not forsake the assembling of themselves together."

From six to ten families are a sufficient number for comfort and edification. Our congregations ordinarily would, then have eight or ten distinct prayer meetings, and it should be understood to be the duty of every male member who has been at the Lord's table, to officiate in devotion as the mouth of the society. Children too should be encouraged to attend in order to be catechised. Where the members live near to each other, the meetings should be held weekly, on other days than the Sabbath, when there is stated preaching; and on the Sabbath when there is none. These prayer meetings have been held by the members of the Reformed Presbyterian church, from the time of the organization of that church in Britain, and in many of the secession congregations.

REVIEW.

We commence in the *Department of Reviews*, with the new year: and with articles which treat of *the object* of Christian worship—the Godhead, and the Persons in the Godhead, in their distinct and related state as revealed to us in the Scriptures. We also cherish a hope, that our learned correspondents will furnish us, from time to time, with the means of continuing, with some degree of punctuality, notices of new and interesting publications.

REVIEW OF DR. KIDD AND PROFESSOR STUART.

1. A Dissertation on the Eternal Sonship of Christ, by James Kidd, D. D. Professor of Oriental Languages in Marischal College and University of Aberdeen, &c. &c. p. p. 357. Oct.
Aberdeen, 1822.

2. Letters, on the Eternal Generation of the Son of God, addressed to the Rev. Samuel Miller, D. D. by Moses Stuart, Associate Professor of Sacred Literature in the Theological Seminary, Andover, p. p. 166. Octav.
Andover, 1822.

The two respectable gentlemen, whose names appear above, are of high rank and reputation as scholars, and have long been considered as well versed in sacred literature. They have both, before now, appeared to the public with works nearly related to one another, as well as intimately connected with the subject to which they at present call the attention of the churches on each side of the Atlantic—they have written on the doctrine of the Trinity, and the Divinity of Jesus Christ; and now discuss the nature of the *relation* subsisting between the persons of the Trinity, especially *that*, between the Father and the Son.

It appears, from the publications, under review, that, about the same time, and unknown to each other, they have been labouring in the same field of biblical criticism; and, we doubt not, with like industry and sincerity, although they have arrived, without intending to be antagonists, at opposite results. Doctor Kidd comes to the conclusion, that the *three Persons* of the Godhead, subsist in one simple immutable essence, divinely and eternally related the one to the other; that this *related state is ne-*

cessary to the deity; that the relation is *revealed* to us in the holy scriptures; and, that it is indicated by the terms Father, Son and Holy Spirit. Mr Stuart seems to conclude, for he is not yet quite explicit and consistent, that *if there be* three persons in the Godhead, they are *not necessarily* related, but exist, each, *independently of every other*; that the related state, revealed in the Scriptures, is *voluntaly* and temporary—*economical* and not divine: and that the terms Father, Son, and Holy Spirit, denote not a *real relation* in the Godhead; but *assumed relations* of the Deity which are merely official, or economical for the salvation of man. He seems to think that divine revelation declares merely what God *is to us*, without signifying what *he is in himself*; but Dr. Kidd affirms, that *what* God *has become* to us, is designed to shew what *he is in himself*; and, that Revelation does not answer its purpose, otherwise than, by declaring *the true God*, in the attributes and persons of the Godhead, as necessarily and immutably related.

We find it ourselves somewhat difficult to conceive of God's declaring to us *what three persons have become* for our sakes, without also declaring *what the persons are*, who did become so, on our account. Surely God's last end, in creation, is the display of his own perfections, to make known *what he is*; and the peculiar object, of the redemption by Christ, is to make known the persons, in the Godhead in their related states: for, "this is life eternal, that they might know thee, the only true God"—THE ETERNAL TRINITY—"and Jesus Christ"—officially appointed by the covenant of grace,—"whom thou hast sent."

It is a fundamental principle, in all such minute investigations, we would say in all intellectual theological discussions, that God reveals *himself* to man, "that they might know thee, the only true God." Upon this simple axiom depends the decision of the

whole controversy respecting the *object* of religious worship. The dispute, with Polytheists, those that assume the name of Unitarian, and among Trinitarians themselves, about the *filiation* of Christ, and the *procession* of the Spirit, depends upon this question, Has God, indeed, made HIMSELF known to man? This is unquestionably, the dividing line between the Christian and the Heretic, by whatever name he may be called. Let us apply this principle—*God has made himself known.*

Now, the Deity is made manifest by his works and by his word; and the Scriptures are, not only, the best revelation, but also a sufficient declaration of what God is *in himself.* Do you believe there is an invisible superior to whom homage is due from all the earth? So say the Pagans. Do you believe this invisible being is ONE? So say the Persian magicians, the Mahometans, the Socinians, the Deists, and the unbelieving Jews. Do you believe the Bible tells us many good things of God and of his relation to man? So say they all. What then? There is one thing more: God, in the Bible, makes *himself* known to us for our salvation. This is the principle by which we would try that theory, which affirms that the terms FATHER, SON, and SPIRIT respect God only in his dealings with men, and not as he is in himself.

1. If these terms are *merely* economical, they may be classed with the terms Creator, Preserver, Governor, King, Husband, Redeemer, Lawgiver, Judge, Sanctifier, Comforter, &c. &c. and, then, we know *not* if there be any distinct persons, or how many, are in the Godhead. This would immediately lead to a subversion of the doctrine of the Trinity altogether.

2. If these terms denote the relations into which the Persons of the Godhead *voluntarily* entered for our salvation, and *not* the *actual* relations in the Godhead, then we have no revelation, at all, of the real

persons of the Trinity, and God has not as yet revealed HIMSELF to man; for there are no other terms to denote three actual distinctions.

3. It is not conceivable, that there *are* three persons in the divine essence, without being in a related state, and distinguished by personal properties; and it is equally incredible, that, *if there be* such persons, so distinguished and related, God should not have made these persons *known* by their properties, and relation to each other, in the same indivisible, infinite, and immutable essence.

We conclude, therefore, that, as God has made *himself* known to man, in his persons, as well as attributes, the terms Father, Son, and Spirit, are not only *founded* upon a threefold distinction, but do *actually declare* both the distinction and their peculiar properties. The relation of Father, then, is eternal; the relation of Son is eternal; and the relation of Spirit, both of the Father and the Son, is eternal, necessary, and immutable, because it is divine.

This is the ONLY TRUE GOD, Father, Son and Holy Ghost, into whose name we are baptized, and in whom all our salvation is concentered. Math. 28, 19, 2 Cor. 13, 14—*Every one that loveth is born of God, and knoweth God.*

Of the two authors before us, Dr. Kidd appears to be the ablest reasoner; but Mr. Stuart, the most perplexed and perplexing disputant. The former is profound in thought and rich in language, the latter, an acute and persevering controversialist. The Scottish Divine has taken up the subject, without special reference to any book or person, on the broad and sure basis of its own merit, and endeavours to vindicate the *common creed* of the churches of God among the nations; but, our neighbour, of Massachusetts, has particularly addressed *the Reverend Doctor Samuel Miller*, and has put forth his strength in support of, what he himself represents, as having been, for early forty years, the faith of the most orthodox

parts of the New-England churches. His words are pp. 4, 5.

"During all my Theological life, I never once heard the doctrine of eternal generation seriously avowed and defended. Nearly all the ministers of New-England, since I have been on the stage, have, so far as I know their sentiments, united in rejecting it, or in regarding it as unimportant."

The gentleman, whom Mr. Stuart has chosen particularly to oppose, *Dr. Miller*, is as well known and as much admired, both at home and abroad, as any one that could well have been selected for a correspondent on the subject; and we indulge the hope, that he will, in due time, speak for himself and furnish us with opportunity to bring the discussion again before our readers. In the mean time, we refrain from making any remarks on his *Letters on Unitarianism*, which Mr. Stuart has attacked.

We take pleasure in mentioning, before we proceed further, some things very commendable, in which the Professor of Aberdeen, and the Professor of Andover, resemble one another, although they discover very different degrees of intellectual endowment; and argue in defence of opposite sides of the same great question. They, both, display a temper entirely under control; and observe due courtesy throughout the discussion. They are, alike, ardent, without irritation, and decisive, without being magisterial. Each of them, too, offers a perfectly satisfactory apology for his undertaking. We readily join them in affirming that every man should speak out. It is vain to attempt to silence inquiry, and it would be criminal were it practicable.

"I am satisfied that the time has come when it is necessary to examine well the doctrines which we believe and inculcate. The watchful opponents of our common faith have their eyes on all the steps of its advocates, and will demand a reason for all that they inculcate. But independently of this, the love of tru should be enough to stimulate us to the highest efforts, in ord to know what we ought to believe and teach.—I must say, th the supposition, we cannot and may not discuss theological qu tions, about which different opinions are entertained among

is, in fact, reproachful to us, and to the cause of truth, which we profess above all things to love.—It is useless to claim an imaginary perfection, which does not, and never did, and never will exist in the present world; and to the cause of truth it would be deleterious, in a high degree, to suppress in any way, or discourage the spirit of inquiry, when conducted with sobriety and decorum. I am so well persuaded of the truth and propriety of these sentiments, that I cannot hesitate to lay before my Christian brethren, who believe in the doctrine of *the Eternal generation of Son of God*, the following considerations to invite examination of this subject."—Stuart's Letters, pp. 10 and 11.

To all this we annex our approbation. Such free inquiry is becoming the age, is worthy of an American, and requisite in a Christian Divine. With equal truth, and perhaps more pathos, speaks our trans-atlantic Professor. We cannot quote him at sufficient length in continuation, to give a fair specimen of his strong yet tender reasoning, on the subject. We give scraps, that answer *our* present purpose, without injury to *his* sentiments.

"The doctrine of the Eternal Sonship of Jesus Christ has been received by the Orthodox Church in all ages—of late years, however, its truth has been questioned; and the subject has, in consequence, become a subject of controversy. Man in every age, has directed his attention to that superior power by which the energies of creation are wielded. From the contemplation of himself, and the beings with whom he mingles, he has been directed, either through the medium of sense or reflection, to survey that which is mightier than himself or his fellows. An impulse, undefined, inherent in his nature, has led him to conclude, that all power does not stop within those limits by which he feels himself circumscribed; and his excursive faculties have carried him in quest of the last link in the chain of the universe. That Being has sought man, and has revealed himself to him; the proclamation of glad tidings has been made; the messenger foretold has come, and in his coming has brought healing in his wings to the disordered soul. God in his essence is one and indivisible; and in that essence, there are Three persons in related states. The object of the following observations is to maintain, that the doctrine, of the eternal Sonship of the second Person of the Trinity, is revealed in the Scriptures of truth. Such an investigation, conducted with the humility and reverence which the subject requires, is calculated by the process and by the conclusion attained to enlarge our views of God, as he has revealed his nature, to expand the capacity in the contemplation of the grandeur of Him who fills heaven and earth with his glory, to illustrate the self-existent aspect of the being;

of God, and his redeeming aspect in the restoration of man, and to explore the everlasting purpose of the glorious Three, who in their eternally related states, said, in consultation, "let us make man," and who in the developement of that purpose, have created man anew. It is an investigation calculated to elevate the immortal Spirit to communion with him. It conduces, when properly conducted, to a charitable and benificent frame of mind. The question ought not to engender one unharmonious emotion."

We admire Kidd's Dissertation, as an able defence of the faith of the church, though we disapprove of his giving up, without a cause, or advantage to his own argument on the term Logos, the disputed text, 1 John 5, 7, and we by no means, admit all his subtle metaphysical ideas, and far fetched etymologies. These are, however, but spots.

Mr. Stuart's theory of God, and we fear he represents the prevailing sentiments of the eastern section of our country, seems to be a revival of the *Tritheism* of former ages—three distinct, supreme, and independent beings, each of them, seperately self-existent. We hope it is not *Sabellianism*, with a *supreme* Logos and *figurative* Trinity. His letters abound in such assertions as the following.

"We do believe there is a distinction in the Godhead—which we suppose maybe *something more than mode of existence*. The LOGOS is a name for the second distinction of the Trinity as such. SON, therefore, does primarily indicate the *inferior* nature—inferior to that of the Father. Father, Son, and Holy Spirit, are words which designate the distinctions of the Godhead *as manifested* to us, and *are not intended to mark the eternal relations* of the Godhead as *they are in themselves*, and in relation to each other. I believe the Logos is really divine, self-existent, uncaused, *independent*, and immutable in himself, —a BEING SELF-EXISTENT."

Here, then, we have three distinctions, each of them A SELF-EXISTENT BEING, *independently* of the others—*something more than mode of existence* in the Godhead, and not at all related to one another, as Father, Son, and Spirit—*three self-existent beings*, each of them independent, supreme, immense, immutable and eternal in himself, and irrelated the one

to the other; for, as is the second *distinction*, so also is the *first*, and *the third:* and the Logos is divine, self-existent, independent and *immutable in himself*, according to our author.

This theory, which, we lament to learn from Mr. Stuart, is entertained by the New-England Divines, appears to be more irrational and absurd, than the theory of Socinus and Priestley.

We will now quote from Dr. Kidd.

"There are three persons in the Godhead and these three must exist independently or in related states. If they exist independently of each other, they are then each an independent person; consequently there are three independent and separate Deities. This goes to affirm there are *three Gods.* We may further remark, that if the three persons exist independently of each other, each, as a divine person, must possess all the qualities of the Deity inhering in himself; consequently each, independently of the others, possesses self-existence, eternity, immensity and immutability. There, thus, would be three self-existences, eternities, immensities, and immutabilities. This introduces *Polytheism.* The Persons of the Godhead do not, therefore, exist independently, but in *related states*, and these related states must be natural and *necessary in the divine essence*, which is simple, absolute, and indivisible."

This argument appears to us conclusive against *the New-England theory;* and we recommend it to the careful attention of Mr. Stuart, and the modern theologians who have forsaken the faith of their Fathers. For ourselves, repeated examinations serve to confirm us in the belief, that there is no medium between *Polytheism* and *Unitarianism* after some form, except a belief of *three persons necessarily related to each other, in one divine essence*, as Father, Son, and Holy Spirit, according to the Scriptures, in their most obvious meaning.

We will proceed, however, to give a succinct analysis of the two publications, which lie upon our desk.

{To be continued.}

REVIEW OF STRONG ON THE PLAGUE OF 1822, IN NEW-YORK.

The Pestilence, a Punishment for Public Sins; A Sermon, preached in the Middle Dutch Church, November 17, 1822, after the cessation of the Yellow Fever, which prevailed in New-York, in 1822. By Pascal N. Strong, A. M. one of the collegiate ministers of the Reformed Dutch Church in New-York. Published by request. Published by H. Sage, 228 Broadway, 1822, pp. 26.

The interest which the Christian public will feel in this sermon must be greatly increased from the considerations that it was the first discourse which the pastor preached to his people after the cessation of the plague, which had left a great part of the opulent city of New-York without inhabitants, and that a violent and culpable attack had been made upon it by two popular journals of extensive circulation, and considerable influence. The journals to which we allude are the National Advocate, the most prominent paper of that political party that now governs New-York state, and the National Intelligencer, the cabinet paper of the United States government. An article in the Advocate denouncing the preacher for representing the yellow fever as a punishment sent by heaven upon New-York for sin, was copied by the Intelligencer, with approbation, and with very severe remarks, by the latter paper, upon the preacher. We do not absolutely affirm that the infidel editor of the Intelligencer uttered the sentiments of the government of the United States, though the paper which he edits has been long considered the organ of the cabinet, and though we fear there is very little respect for either the church of Christ or her ministry in the officers of the general government.

The Evening Post, the Advocate, and the Statesman, had before made a similar attack, on another minister of the Gospel for giving utterance to sentiments similar to those contained in the sermon before us. In both cases they ignorantly, or impiously, assume the broad ground that the ascription of the calamity, with which the metropolis of this commonwealth was visited last summer to a visitation of God for sin, is intolerant, superstitious, and wicked.

We rejoice that Mr. Strong has had the fidelity to the Lord Jesus Christ, his master, after former attacks, and knowing what he had to expect from men of corrupt minds, to utter the truth faithfully and fearlessly, "*whether men will hear or whether they will forbear.*"

His text is most appropriate to the occasion. "If ye will not be reformed by me, by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times more for your sins."—Lev. xxvi. 23, 24. His topics of discussion are:

I. The peculiar form—

II. The probable causes—

III. The divine purpose, of the pestilential visitation of New-York.

IV. The danger in time to come, if the city does not reform.

The preacher proves irrefragably, in discussing the first topic that the pestilence is peculiarly a divine visitation to punish social sins.

His probable causes are:

1. Breach of Sabbath. Especially on the memorable 25th of July, 1821, to which we have alluded in a former number. He here states the painful fact, over which every lover of God and his country will mourn, that while smarting under the rod of God, some merchants of the city had, in a neighbouring village, two hundred hammers under their employ, in the broad day-light of the Sabbath, erecting temporary buildings.

2. An inordinate appetite for gain. The calamity fell most heavily on the business-part of the city.

3. The love of pleasure, the spirit of dissipation, and general profligacy of morals—balls, theatres, &c.

4. A spirit of political feeling at war with the authority of God—infidel and immoral men elected to office.

5. He charges the church with a want of zeal for the purity of Gospel truth, and the misimprovement of Gospel ordinances.

We regret to hear from authority so respectable as Mr. S. that the judgment appears to have had a hardening effect, and to learn, in evidence of the fact, that on the evening of a fast-day proclaimed by the magistrates of the city, the theatres were thrown open. He thinks there is reason to dread, that the city will be chastised, "yet seven times more for its sins."

Though we would not gratify the curiosity of readers, as we hope they will buy and read the sermon, yet we could not have refrained from gratifying ourselves with some extracts, had we not received it too late to have room for them in this number. We intend to give them in our next.

There are marks of haste in the composition and the style is somewhat too diffusive. The apology for these defects is, that when written it was not designed for the press.

The sermon, however, exhibits some taste, much boldness of thought, clearness of conception, and great faithfulness in the preacher. It breaths a noble spirit of Christian magnanimity, worthy of a son of the Synod of Dort, and a descendant of Witsius Spanheim, and Rivetus. We trust his master will give him grace to persevere, and "beat down before his face all his malicious foes."

MARTYRDOM OF THE REV. JAMES GUTHRIE.

This gentleman preached at the coronation of the king, on the day when the Marquis of Argyle put the crown upon the head of Charles. Argyle, who was the shield of the reformation in Scotland, having received the crown of martyrdom from the house of Stuart, the next attack was made upon the most eminent minister of North Britain.

One reason of the malignity of his persecutors was, that he had, by the commission of the general assembly of the Scottish Church, announced, in 1650, against the Earl of Middleton, the sentence of excommunication from the church of Christ. In his trial before parliament the Earl discovered no little personal resentment. The following account of his death is copied from Crookshank's History of the Church of Scotland.

"In the beginning of the year 1661, Mr. Guthrie was brought to Edinburgh, and had his indictment given him for high treason by the king's advocate. It was read before him in the house on the twentieth of February. The heads of it were, 1. His contriving, consenting to, and exhibiting before the committee of estates, the paper called the *western remonstrances.* 2. His contriving, writing and publishing that abominable pamphlet, called, *The causes of God's wrath.* 3. His contriving, writing and subscribing a paper, called, *The humble petition*, of the twenty-third of August last, when he was apprehended. 4. His convocating of the king's lieges at several times without warrant or authority, to the disturbance of the peace of the state and of the church. 5. His declaring his majesty, by his appeal and protestation, incapable to be judge over him, which he presented at Perth. And 6. Some treasonable expressions he was alledged to have uttered in a meeting 1650 or

1651. The curious reader will find the whole of his indictment and defences at large in Mr. Wodrow's appendix.

His indictment being read, he made an excellent speech to the parliament, of which I shall insert the following brief abstract.

'*My Lord Chancellor*—I being indicted—upon things alledged to be seditious and treasonable, humbly desire—that my lord commissioner—will patiently, and without interruption, hear me as to a few things I have to say for myself. I am glad that the law of God is named in the first place;—I hope your lordship, in all your proceedings, will have most respect to this, that I may be judged by the law of God especially, and by other laws in subordination thereto.

As to those laws—mentioned in the indictment, concerning his majesty's royal prerogative,—I hope—they are to be understood according to the sense and meaning given by posterior acts of parliament—and—by our solemn public vows and covenants, contracted with God by his majesty and his subject.—I am first charged, in general, of sundry seditious and treasonable remonstrances, &c. To which I say, that *generalia non pugnant;* they can have no strength in the inferring of a crime or guilt,—except they are instanced in particulars.

One thing there is in the general charge that I cannot and ought not to pass, to wit, that I have seditiously and traitorously purposed the eradicating and subverting of the fundamental government, &c. It is an unjust charge; there was never any such purpose or design in my heart.—As I had never any compliance with the councils or designs of the late usurping powers against his majesty's royal father or himself,—so there was no part of their ungodly or unjust actings, but I did, in my station and calling bear open and public testimony against both by word and writing. My lord,—I can hardly refrain express-

ing some grief of spirit, (here he gives an account of what he suffered under the usurpation) that notwithstanding all those things, I should now stand inlicted before your lordships, as intending the eradicating and subverting of the ancient civil government of this nation.—The God of heaven knows that I am free of this charge, and I defy all the world, allowing me justice and fair proceeding, which I hope your lordships will, to make out the same against me.

The first particular wherewith I am charged,—is, that I did compile and draw up a paper, commonly called, The Remonstrance, and presented it, or caused it to be presented to his majesty and committee of estates the 22d of October, 1650.—I never did compile or contrive that remonstrance, nor did I present it, or cause it to be presented—then, or at any other time. I indeed, being a member of the commission of the general assembly, when they gave their judgment upon it, did dissent from their sentence, which cannot be reckoned any culpable accession thereto every man being free, without hazard of punishment to give his judgment freely in the judicature whereof he is a member.—

The next particular I am charged with, is the book of The Causes of God's Wrath, especially the 5th and 6th articles.—But I humbly profess to your lordship and this honourable court of parliament,—1. That —my accession thereto did not flow from any disrespect unto, or dissatisfaction with his majesty's person or government,—but merely and singly from a constraining power of conscience, to be found faithful, as a minister of the Gospel, in the discovering of sin and guiltiness, that it being taken with, and repented of, wrath might be taken away from the house of the king, and from these kingdoms.—Next, my lord, I wish it may be seriously pondered, that nothing is asserted in these causes, as matters of sin and duty,

but what hath been the common and received doctrine of the church of Scotland.

The third particular—is the supplication at Edinburgh, August the 23d, to which I acknowledge my accession, but deny it to be treasonable or seditious, because it doth contain nothing but a humble petition concerning those things to which his majesty and all the subjects of this kingdom are engaged, by the solemn and indispensable oath of the Covenant, with a sober and serious representation of the danger that threatens religion.—The indictment is pleased to say that I charged his majesty with dissimulation and perjury; but there is no such thing in the supplication, which doth only put him in remembrance of holding fast the oath of the covenant.

As to what is alledged against the lawfulness of our meeting.—That meeting cannot fall within those acts of parliament that strike against unlawful conventions; because every meeting, for business in itself lawful, is agreeable to the word of God, and the laws of the land, and, when kept without tumult and multitude such as that was, needs no particular warrant from authority;—yea, such meetings are clearly exempted from a breach of those acts of parliament by a posterior act of parliament, viz. act 29 parl. 2, Charles I.

As to the last particular in my indictment, viz. my declining his majesty's authority, I confess I did decline the civil magistrate as a competent judge of ministerial doctrine in the first instance. His authority in all things civil, I do with all my heart acknowledge.—But that the declining of the civil magistrate's being a judge of minister's doctrine, in the first instance, may appear not treason and sedition but lawful and warrantable, I humbly offer. 1. That such declinatures are agreeable to—God's word, and to the Confession of Faith, and doctrine of the church confirmed and ratified in parliament—And therefore it hath been the ordinary practice of this

kirk, in such cases, to use such declinatures since the time of the reformation from popery—2. Such declinatures are agreeable to, and founded upon the National Covenant, and Solemn League and Covenant by which the king's majesty himself, and all the subjects of this kingdom, are bound to maintain the doctrine, worship, discipline, and government of this church.—Upon these grounds I did give in, and do assert that declinature for vindicating the crown, dignity, and royal prerogative of Jesus Christ,—but with all due respect to his majesty, his greatness and authority.

As to that act of parliament 1584, it was made at a time when the settled government of this church —was wholly overturned—and hath been often repealed—and stands repealed now at the down sitting of this parliament, it was reversed 1592—and by the 4th act, parl. 2, Charles I. and by the 6th act, parl. 2. Charles I.—

The sum of what I have said I comprise in these two. 1. That I did never propose, or intend to speak or act any thing disloyal, seditious or treasonable, against his majesty's person, authority or government, God is my witness.—Next—I have founded my speeches and writings, and actings in those matters, on the word of God, and on the doctrine, Confessions of Faith, and laws of this church, and kingdom, upon the National Covenant of Scotland, and the Solemn League and Covenant between the three kingdoms of Scotland, England and Ireland. If these foundations fall, I must fall with them; but if they sustain and stand in judgment, as I hope they will, I cannot acknowledge myself, neither, I hope will his majesty's commissioner, and the honourable court of parliament, judge me guilty of sedition and treason, notwithstanding any thing contained in the indictment.'

(To be continued.)

CULTURE OF THE SILK WORM.

About five years ago, Wm. Gillespie, esq. of the town of Montgomery, Orange county, (N. Y.) sowed seed for a nursery of the white mulberry *(morus alba)* for the purpose of the culture of the silk worm. The ground occupied by the nursery is about four square rods. This small lot yielded, last summer, 175 skeins of sewing silk, rivalling in softness, strength, and beauty, the best imported specimens of the same article. These skeins, with a sufficient quantity of tow for a pair of stockings, would command in market $10. The whole labour expended in the culture, Mr. Gillespie estimates at $2—making the produce of four square rods $8. One acre cultivated in the same way would yield $320, besides the expense of the labour.

Farmers might cloathe their wives and daughters in silks of good quality at less expense than it now requires to clothe them in fine cottons. It is estimated that $5,000 worth of sewing silk is sold annually in Orange county alone, and the whole sales of the article in the state of New-York may probably be estimated at $150,000. All this would be saved to our country by the extension of this very profitable branch of husbandry so as to supply the home consumption. Much of the labour, too, can be performed by small children, who would otherwise be idle, and thus early habits of industry would be created.

The whole process is simple, and a knowledge of it easily acquired. After the middle of May, the egg of the silk worm is brought from the bureau, and exposed to the warmth of the air, but not to the rays of the sun. Early in June, the term of incubation expires, and the small silk worms make their appearance. They are now to be fed by mulberry leaves with which they are supplied twice a day—the leaves to be scattered in the enclosure where they are kept.

In about six weeks, they attain their full growth, when they are of a beautiful golden colour. A small quantity of leaves supplies them for the first five weeks; the sixth week, they require an abundant supply. Mr. Gillespie informs us that during this week, when a stranger visits their apartment, they leave off eating, raise their horns, and give plain indications that they know him to be strange.

After feeding about six weeks they quit eating and are prepared to commence spinning. Oak or Walnut leaves, dried in the sun so as to be curled, are now thrown into their inclosure: they lodge in the folds of the leaf and begin to spin from their own bowels—first the tow by which they attach their web to the leaf, then the thread, which they form into a solid web, so as to shut themselves closely within.

The larvæ, or worms inclosed in the balls, that are intended for propagation, cut their way out of the silken cell, and escape from their own prison, in the form of a butterfly, with beautifully variegated wings. White paper is placed under them, on which the egg is deposited. One butterfly will deposit 2000 eggs. These papers with the eggs, are laid away in a chest or desk, until the following spring, when the process, described above, is again repeated. "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."*

After this interesting insect has furnished the fine material, the tow is picked off the balls, which are thrown into hot water, and a stick is passed among them, to which the ends of the threads attach themselves. For sewing silk forty of them are laid together and reeled. The thread, thus composed of forty fibres, is twisted hard on a large spinning-wheel, then doubled and twisted again, and wrought into skeins. The whole process of manufacture is completed, by scouring, in the same manner as wool-

* Psalm civ. 24.

len yarn, to detach the glutinous substance, which the worm employs in the fabrication of its thread.

It must be remarked that the Black Mulberry, (Morus nigra) a native of the United States, will not answer the purpose so well. The silk manufactured from its leaf, is said to be of a very inferiour quality.

Mr. Gillespie had a premium of $8 awarded him at the anniversary of the agricultural society of Orange county, 1822.

The Legislature of New-York have offered a premium for the planting of white Mulberry trees.

Specimens of the ball, the tow, and the sewing silk, have been deposited with the editor of the Evangelical Witness, who will take pleasure in showing them to any of his friends who may have the curiosity to examine them.

NAVAL STATISTICS.

The following are the vessels belonging to the United States navy. At the beginning of the late war there were six frigates only, we believe. All Americans will be gratified at the increase, especially in the present state of the nations. The able message of the president indicates the approach of danger. We shall not be altogether unprepared to meet it bravely, as the ancient Athenians in the Lacedemonian war. In a good cause success is certain.

Ships	Franklin, ...	74
	Independence, . . .	74
	Washington, ...	74
	Columbus, ...	74
	Ohio, ...	74
	North Carolina, . .	74
	Delaware, ...	74

Frigates . . .	Constitution, ...	44
	United States, . . .	44
	Guerriere, ...	44
	Java, ...	44
	Potomac, ...	44
	Congress, ...	36
	Constellation, . . .	36
	Macedonian, ...	36
Corvettes . . .	Cyane, ...	24
	John Adams, ...	24
Sloops of War,	Ontario, ...	18
	Peacock, ...	18
	Erie, ...	18
	Hornet, ...	18
Brigs	Spark, ...	12
	Enterprize, ...	12
Schooners . .	Dolphin, ...	12
	Nonsuch, ...	12
	Grampus, ...	12
	Shark, ...	12
	Porpoise, ...	12
Steam Frigate	Fulton, ...	30

Several smaller vessels, gun boats, &c.

On the Lakes.

Two 74s, and about 25 other vessels.

BUILDING.

Five 74s, four 44s, and two or three steam batteries.

EXAMINATION AND ORDINATION.

On Monday the 16th ult. Mr. Benjamin C. Taylor, a licentiate from the classes of New-Brunswick, was admitted to an examination before the classes of Rensselaer, as a test of his qualifications for the duty of an ordained minister. On the subjects of Di-

dactic and Polemic Theology, the Hebrew and Greek languages, church government, and history; on experimental religion and views in entering into the ministry he approved himself to the understandings and hearts of all who heard him. On Sabbath, the 17th, he was set apart to the holy calling and installed pastor of the United Dutch Reformed congregations of Greenbush and Blooming-Grove. A large and deeply interested audience attended the solemnities. The Rev. Isaiah F. Johnson, of Schodack, preached from Matthew 16, 19—I give unto you the keys, &c. The Rev. Mr. Sickles, of Kinderhook, offered the ordaining prayer and delivered the charge to Mr. Taylor. The Rev. James Romeyn, of Nassau, delivered the charge to the congregation. The bestowal of a pastor on these societies so soon after the departure of their former minister, furnishes occasion for repeating with emphatic fervour the inquiry of David, "What shall I render unto the Lord?" God has fulfilled his promise, "Though for a small moment I have forsaken thee, with great mercy will I gather thee." May he prove "a watchman on the wall of Jerusalem, who shall not hold his peace by night or by day, who shall make mention of the Lord and not keep silence, and give him no rest until he make Jerusalem a praise in the earth."

OBITUARY.

Susannah Raney, a member of the Reformed Presbyterian congregation of Coldenham, and the wife of David Raney, a ruling elder of the same church, died 1822, January 27th, in the 52d of her age.

Her maiden name was Yakeley. She was born near the village of Montgomery, and baptized in the Reformed Dutch Church. At the age of 18 she was united in marriage, with Mr. Raney, and they were

rceived into the Associate Reformed Church,
ıe Rev. Mr. Culbertson, who baptized the elder
ıren of the family. About the year 1793, they
both received into the Reformed Presbyterian
rch, by the Rev. James M'Kinney. In the com-
ion of this church, she continued until her death.
was the mother of 9 children, the youngest of
n had arrived at the age of discretion, before
:hildren, who survived her, were left mother-

ıe was a woman of few words, industrious eco-
ical, discreet, and of an evenly placid temper.
was exemplary in her whole deportment, and
lar in her attendance on all the public and pri-
ordinances of the gospel. She was not "of itch-
ars, heaping up to herself teachers," but abode
ɔy the maidens of the near kinsman. By such
works as these, she gave better evidence of love
hrist, than can be given by all the boasted ex-
feelings, on which, unhappily so much stress
d, by many modern professors in the churches.
religion was intellectual, and her religious feel-
too deep and solemn to be noisy.
ıring her last illness, which lasted 18 months,
vas very painful, she bore all her sufferings with-
murmur, and with most exemplary patience.
upwards of twenty years a weekly meeting for
l prayer, was usually held in her house. The
ht and edification which she derived from these
ings of God's people, who spake often one to
ıer, were evinced very strongly on her death-
For at her earnest request, the prayer meet-
were generally held in her room. Family wor-
had been regularly attended to in the family,
ing and evening for thirty-four years, and at her
ɔst, the morning and evening family sacrifice was
ys offered up by her husband beside her death-
She said to her husband and children, "I love
ear your voices, while you sing praise to God."

To her pastor she said, a few days before her death,—"If it is God's will that I die of this sickness, I am willing to die. I do not fear death. I have committed my soul to Christ, and I am not afraid to trust him, his promises are my comfort. I depend on his righteousness. If he should so order, I would be willing to live longer. He knows best." But she expected death. Shortly before her departure, she said to her eldest unmarried daughter, "all the trouble that now rests on my mind, is the charge that I leave to you. It is a great charge, to have the care of a large family, so I have found it, but God, my daughter, I hope will support you. Take care of my grandchildren that we have adopted. They have no father or mother, and particularly Sophia, (the youngest,) be a mother to her, wherever you are, as long as you live."

She called her family around her, and said,—"I feel a great change, my death is very near, it has been my great comfort to hear you sing the praises of God, and I request that you will sing a psalm while I depart." Her husband said, that he regretted that his nephew, who is a ruling elder of the same congregation, was not present, as he feared his feelings would not allow him to comply with her request, but he would endeavour to proceed. He then asked if she had any choice of a psalm? She said, none, for they all gave her consolation. He then selected the 23d,

"The Lord's my shepherd," &c.

and the 51st,

"After thy loving kindness Lord," &c.

of the Psalms of David, for the family sing no other. They sung both these psalms through, and while singing, she sunk into the arms of death. During a few breaths which she breathed after the singing, her

husband offered a short prayer, and her soul departed from the earthly tenement.

The death of this mother in Israel, resembled, in the article of singing psalms, that of many martyrs in Scotland, who mounted the scaffold, and approached the stake, singing the psalms of David. "Blessed are the dead that die in the Lord."

ITEMS OF INTELLIGENCE.

Dr. Green has resigned the presidency of Princeton college, and the Rev. Dr. Rice, of Virginia, has been elected to fill the vacancy.

The Evangelical Monitor gives a list of destitute Congregational and Presbyterian churches in Vermont. Whether there were destitute towns in which there are no churches, we are not informed. Very probably there are. But the catalogue of churches which have no pastors is sufficiently lamentable. In Windham county, 10; Bennington, 7; Windsor, 13; Caledonia, 9; Chittenden, 5; Essex, 3; Rutland, 5; Orange, 4; Addison, 7; Washington, 8; Orleans, 13; Franklin, 8; Grand Isle, 1;—Total, 93.

In the 10 years which have elapsed since its formation, the Vermont Bible Society have received 200 Bibles, as a donation from the Connecticut Bible Society, and 525 from the American Bible Society, for distribution in Canada. They have *made* donations to the New-York Bible Society of $300, towards printing a French edition; to the American Board of Foreign Missions, $200, to aid translations into foreign languages; and $2,400 to the American Bible Society. "Thus it appears they have raised monies sufficient to purchase more than 11,000 Bibles. This is little, say the directors, to what has been done by many of our sister societies—little to what might have been done in this state. But it has furnished

many a destitute family with the precious word of everlasting life." They have procured and chiefly distributed, 1631 Bibles and 1350 Testaments.

The Protestant Bible Society of France has 23 local societies, spreading over as many departments, and assisted by 22 branch societies auxiliary to it. In Paris it has nearly 500 annual subscribers.

By the 2d annual report of the Marine Bible Society of Boston and its vicinity, we learn that 368 Bibles have been distributed the year past, and that 101 remain on hand. There is but one depositary—the preacher to seamen—who has easier access to his hearers in private conference, by means of their applying for Bibles, is the almoner. The funds have not been sufficient to keep on hand a proper supply. The Massachusetts Bible Society has given to this society 200 copies; and a generous individual has presented 100 more.

A theological seminary in Virginia, was organized in 1812, and has prepared about 30 young men for the ministry. Since the death of Dr. Hoge, its late professor, its operations have been suspended. The synod of Virginia lately conveyed it in trust to the presbytery of Hanover, who have voted to reorganize the seminary, and elected a board of 12 trustees. The Rev. John H. Rice, D. D. is chosen professor.

The American Evangelical Tract Society sells to its auxiliaries Tracts, at the rate of 1500 pages for one dollar, or a page and a half for a mill. This is about 50 per cent. cheaper than any other tracts heretofore offered in the market. They can be had by application to John Lawson, Newburgh, (N. Y.) who is appointed general agent.

THE

EVANGELICAL WITNESS,

VOL. I. FEBRUARY, 1823. NO. VII.

IE CHRISTIAN CHARACTERIZED, IN A BRIEF EXPOSITION OF ROMANS VII. 14—25.

(Concluded from page 248.)

III. DOCTRINE. Though the Christian charac- r is marked with imperfection, yet the principles d practice of holiness greatly predominate. I all illustrate, briefly, the two facts now stated.

1. The Christian character is, in this life, marked ith imperfection. Would we be satisfied of this? Let illustrious examples pass in review. Draw ar and with unjaundiced eyes, contemplate those nstellations of light that shine in holy splendours the firmament of the church of God. Where is braham, the father of all that believe? Where is ob, the sainted sufferer of Uz? Where is David, e inspired minstrel of Israel, the man after God's wn heart? Where is Moses, the meek and intrepid, nd favoured Prophet? Where is the seraphic Isai- h? Lift your eye to the heavens where they shine! lave you reached their height? Do you rival their plendour? Do you not see them advanced far be- ore you on the celestial arch? In the brightness of their example, do not you direct your way? Yet who of them was without his spot? Not one. Those spots are distinctly marked, to humble man, and deep-

ly to impress this lesson on his heart, a lesson which those saints well understood, that salvation is of grace.

But here is another cluster; they are nearer to our view; the holy ones of New Testament days. Among them shines conspicuously the ardent, the generous Peter. But amidst that brightness which gives him the character of a star of the first magnitude. How dark yon spots! He denied his Lord, and sealed the denial with the solemnity of an oath. And long after he acted a part very inconsistent with Christian candour—he dissembled! Surprised in some unguarded moments, he retreated for a little before the foe; but he regained his stand, and defeated the enemy—he wept in tears of godly sorrow, his life was never gone, he drew upon the armour of heaven and vanquished his enemies.

But if any among the sons of grace, in time, verged on perfection, in its highest sense, Paul and John were the two. Did they imagine that in their hearts and lives there was no stain? The bitterness of Paul's complaint assures us it was otherwise with him—Romans 7, 23. And John, by the spirit of inspiration, stamps with the seal of delusion, the sentiment which affirms of any living, that he has no sin—1 John 1. For upon earth, it is the view of inspiration says it, there is *not a man that sinneth not.* The practical James, the determined asserter of the necessity of God's works, declares, *In many things we offend all.*

2. To confirm the position asserted, the inquiring mind has only to direct its view to the extensive demands of Jehovah's law. It is spiritual and exceeding broad. Count the relations of life; calculate the obligations resulting from those relations; inquire of the spirit of God as to the tempers, and principles, and motives, and ends required in every moral act, in the discharge of those obligations; then place yourself in the presence of the omniscient God,

e eye penetrates the deep recesses of the hu-
breast; remember that he is glorious in holi-
and avenges all deception: say then that you
are in his sight. No, mortal, you cannot, you
not, you will not—such a declaration would
aim your guilt, and the supplication put into
lips by your Redeemer, daily to be preferred to
rone of God, would prove, your delusion. *Par-
ny iniquity for it is great, forgive my trespasses,*
rayers that falsify all the idle dreams of sinless
ction, which visionary mortals are found to in-

The analogy of God's dispensations in other
tments of his empire disapproves an immedi-
ilessness of character in the saint. It is true in-
that *he who is born of God sinneth not*—he
s not sin his *business*; but it is equally true that
ls a law in his members warring against the law
mind, because he will not *yield himself the
it of sin.* It is equally true, that the new man
perfect at once—that he must grow as the
to the stature of a perfect man in Christ. It is
s true, that he shines not in the perfection of
ss, at the first rising of the *day star* of grace in
art; but that as the *morning light he shineth
and more unto the perfect day.* This is corres-
nt with God's economy in all his other ar-
ments.

For the present state God has furnished no e-
ny adapted to a sinless being. Laws are wise-
pted to the condition of every creature. Inan-
nature is regulated by principles suitable to its
Mere animated nature, rising higher on the
of being, is subject to appropriate laws. Man
state of primitive innocence was placed under
nomy adapted to rectitude, in probation for
nation. In heaven, where are the spirits of
st made perfect, is found an economy addres-
them. In hell is found one, pressing the hope-

less subjects of despair. On earth is one to inspire hope, to guide in the way of life, to conduct to a sinless perfection, and thus prepare for the felicity of heaven. But there is no economy below for perfect beings. The dispensation of grace contemplates its subjects as imperfect, addresses them as such, and urges them to forget what is behind, and press to the mark for the prize of the high calling; not that the point of perfection is attained; but that it is attainable, and must be reached, ere the immortal spirit be admitted among the just above.

IV. In the character of the Christian the principle and practice of holiness greatly predominate. This appears from various considerations.

1. The state of the true Christian—not under the law, which as a broken covenant is the strength of sin; but under *grace*, securing him against the dominion of sin. *Sin shall not have dominion over you, for ye are not under the law but under grace.* In this state grace reigns, not only in the purpose of God, and in the gift of his son to die for our sins; but also *in the heart and character* of the saved sinner. This reign of grace breaks the power, and puts an end to the empire of sin in the soul of man. Under two opposite Lords at the same time, man cannot be—in opposite states, he cannot at the same time be—one of them must be prevalent—and that of the saint is grace. It reigns.

2. My position is confirmed by the inspired testimonies to the character of believers—they have received the spirit of adoption—he is the spirit of life—by him they are sealed as God's peculiar property; a holy nation, a peculiar people. They please the Lord, and walk with him. The expression denoted friendship and familiarity. The divine law is written on their heart, and by its summary principles are they influenced: they love their God, and are actuated by good will to men. They are the *excellent of the earth, the light of the world—all glorious within.* But this is obvious

3. From their character. It is not an occasional :ct, nor transient impulse that constitutes a charac-er. It is that which is habitual, proceeding from ›ermanent principles that does so. And so pre-lominant is holiness in the Christian's life, that from t he derives his character. Sin he is, indeed, char-;eable with, but it is not his trade. It is an occa-ional surprise, and so uncongenial with the habitu-l tenor of his mind, that an inspired apostle, em-›loys the expressive declaration, *It is no more I that lo it.* An independent empire may be invaded, and lepredations may be committed by the invaders, vhere the citizens recognize not their rights, nor vol-ıntarily yield up the fruits of the soil to the spoilers, ıor themselves as captives to their hands. There lepredations may, too, exist where no stable domin-on can be fixed. Thus it is in the case before us. Sin is dethroned—satan is vanquished—the world s overcome—yet moments, even when these rally their scattered and vanquished forces, and making an ıttack on some ill-guarded point, sorely harass the oul. It is under such circumstances that he cries ›ut, *O wretched man that I am!* These remarks :onduct us to a brief improvement.

1. Let us contemplate the imperfection of the aint in the present life. This is a fact amply prov-:d by the word of God, and verified in Christian ex-›erience. *I am carnal.* This is, indeed, like the ›ther parts of God's economy, deeply mysterious. God loves his saints, he hates sin, and so do they; he resources of omnipotence are at his disposal: yet ıe suffers sin to stain the nature, and deform the fair-:st works of the objects of his everlasting love; he ›ermits them to be harassed by temptation, and to ›ass many a day of sorrow, and many a night of fear. Why is it so? It is so; it is the decree of ıeaven, that in this world the children of grace shall ıave tribulation. But all the reasons of divine wis-lom in this arrangement are not made known. Per-

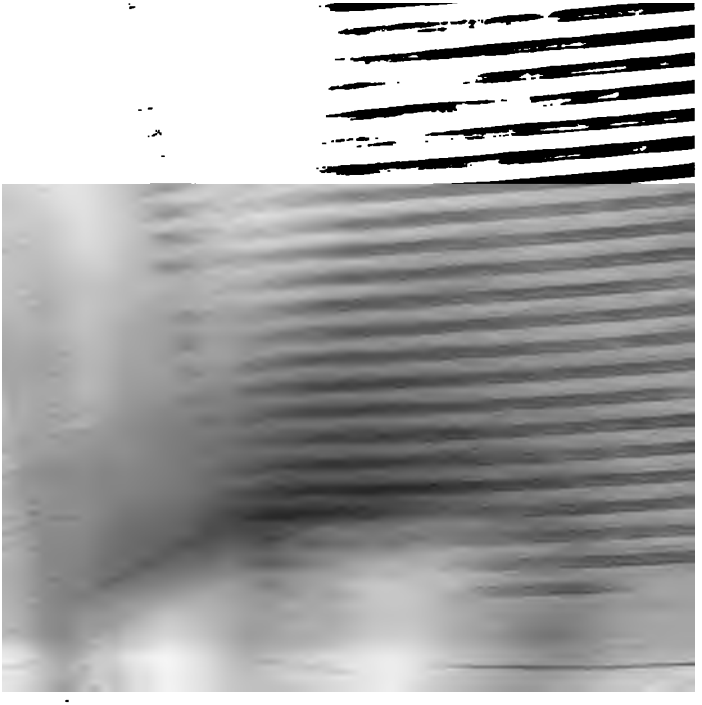
haps the most important remain a secret among his unrevealed decrees. Yet some may be admitted—it comports with the analogy of things.

It is suitable that this state, when imperfection is so prevalent, should try the saint, teach him his dependence, and make him know the difference between the warfare and the triumphal crown. He should likewise feel that his salvation is of grace alone, and by the toils of earth be taught the advantage of the heavenly rest, be made to long for it, and at last sweetly to enjoy it. But

2. We must not forget the safety of the believer, notwithstanding his imperfection. His comfort, indeed, is in very intimate connexion with his holiness. If low in the attainments of the latter, his advancement in the former must be slow. His safety, too, is related by the nature of things, with conformity to God, and submission to the Saviour. For without holiness none shall see the Lord. The full attainments of this holiness and spiritual joy are secured. That arrangement of grace which provides pardon for the guilty, and appoints the mansions of glory to the holy, will perfect that holiness. This purity is the gift of grace bestowed through the mediums ordained of God. This is indeed not the ground of security, however important it may be, and all important it certainly is; it is the evidence of an interest in that ground. He, then, who possesses this holy principle, however small the portion, may be assured of its being perfected; because he is a living member of Jesus Christ, and out of his fulness he receives, and grace for grace; for his guilt is taken away, the interdiction of the curse no more remains, his title to heaven is fixed, and as a minor, to him, all necessary provision is secured, in order to his being brought to the stature of a perfect man in Christ. Let the saint behold his security—the stability of the everlasting covenant—the immutability of God's promise—the virtue of the Saviour's blood—the prev-

alence of his intercession—the efficacy of his holy spirit. Whatever clouds may obscure the lustre of the righteous, during the night of time; whatever eclipse, in this state of change, may darken their character, in the firmament of heaven they shall shine as the sun, and as the stars forever and ever.

3. Be it known that this doctrine is not at variance with the study and pursuit of holiness. We indeed wish to state matters as they are. We must not speak wickedly even to promote holiness. We are saved by grace; and the believer, though imperfect, is sure of heaven, and is secure of the divine favour. Yet this grace, though it abounds, gives no indulgence to sin. It teaches to deny all ungodliness. Sin is a disease, and from its painful influence and deadly tendency, relief is earnestly sought; *heal my soul, for I have sinned*, is the prayer of faith, corresponding with the promise, *I will heal him.* It is an enemy irreconcilable to God and to virtue. To it they can stand in no friendly relation. Against it the Christian is armed, and with it he may make no truce. To this course he is constrained by the love of his Redeemer. *The love of Christ constraineth us.* To it he is impelled by the indwelling principle of sanctity, by which he is distinguished from those who are dead in trespasses and sins. His eye is opened to see the odiousness of moral evil; he perceives its terrible nature, and trembles at the sight of its dreadful forms. He departs from it, in its love and pursuits, he clothes himself in the panoply of heaven, the armour of light, and wars a good and successful warfare. To this course he is further urged by the high authority of his God. The law of heaven is perfect, and demands, under the most tremendous sanction, an undeviating obedience from the sons of men. The principles of the economy of grace, set not aside the obligations of this law as a rule of life; for *we are under law to Christ.* The authority of the eternal rule of rectitude, the love of



jesty known his true interest, he would have put the management of his affairs into other hands.

Mr. Guthrie was in a most serene frame all the time between his sentence and during his execution, on the 1st of June. Dr. Burnet, who was present at his execution, observes, that he was so far from showing any fear, that he rather expressed a contempt of death; that he spoke an hour upon the ladder, with the composedness of one delivering a sermon, rather than his last words. His last speech and testimony is in Naphtali, where, among other things becoming a martyr for the cause of Christ, he saith, 'One thing I would warn you all of, that God is—very wrath with Scotland, and threateneth to depart and remove his candlestick. The causes of his wrath are many; and would to God it were not one great cause, that causes of wrath are despised. Consider the case that is recorded Jer. xxxvi. and the consequence of it, and tremble and fear. I cannot but also say, that there is a great addition of wrath; 1. By that deluge of profanity that overfloweth all the land—in so far that many have lost not only all use and exercise of religion, but even of morality. 2. By that horrible treachery and perjury that is in the matter of the Covenant and cause of God, and work of reformation; 'Be astonished, O ye heavens, at this,' &c. 3. Horrible ingratitude. The Lord, after ten years oppression—hath broken the yoke of strangers from off our necks, but—the fruit of our delivery is to work wickedness, and strengthen our hand to do evil. 4. A most dreadful sacrificing to the creature. We have changed the glory of the incorruptible God into the image of a corruptible man, in whom many have placed almost all their salvation—and have turned that which might have been a blessing into an idol of jealousy, by preferring it before him. God is also wroth with a generation of carnal, corrupt, time-serving ministers. I know, and bear testimony, that in the church of Scotland there is a true and faithful minis-

—and I pray you to honour these for their work's
e. But, oh! that there were not too many who
ıd earthly things, and are enemies to the cross o
ıs Christ, who push with the side and shoulder,
› strengthen the hands of evil doers, who make
mselves transgressors, by studying to build again
ıt they did formerly warrantably destroy; I mean,
lacy, and the ceremonies, and the Service-book,
ıystery of iniquity that works amongst us, whose
›s lead unto the house of the great whore of Baby-
, the mother of fornications; or whosoever else he
that builded this Jericho again, let him take heed
he curse of Hiel the Bethelite, and of that flying
threatened, Zech. v. &c. I do bear witness un-
he National Covenant of Scotland, and Solemn
;ue and Covenant between the three kingdoms.
ɜse sacred, solemn, public oaths of God, I believe,
be loosed or dispensed with by no person, or par-
or power upon earth, but are still binding upon
ıe kingdoms, and will be forever hereafter, and
ratified and sealed by the conversion of many
usand souls since our entering thereinto. I bear
witness to the protestation against the controver-
assemblies, and the public resolutions,—I take
l to record, upon my soul, I would not exchange
scaffold with the palace or mitre of the greatest
late in Britain. Blessed be God who hath show-
mercy to such a wretch, and has revealed his son
me, and made me a minister of the everlasting
pel, and that he hath deigned, in the midst of
ch contradiction from Satan and the world, to
l my ministry upon the hearts of not a few of his
›ple; and especially in the station wherein I was
, I mean the congregation and presbytery of Stir-
g.—Jesus Christ is my light and my life, my righ-
usness, my strength, and my salvation and all my
ire. Him! O him, I do with all the strength of my
ıl commend unto you;—Bless him, O my soul!
›m henceforth, even forever.' He concluded with

the words of old Simeon, 'Now let thy servant depart in peace, since mine eyes have seen thy salvation."

DIALOGUE ON DEATH.

Margaret and Eleanor.

Margaret.—Dear Eleanor, what a loss I have suffered in the death of my affectionate mother?

Eleanor.—It is a loss indeed, but the life she lived, and the death she died, ought to comfort you; for it would be wrong to doubt that your loss is her gain.

M.—As respects her, that is true. We had all that we could ask to satisfy us that death to her was a release from trouble. But all this does not make me less lonely, fill for us her seat by the fire-side and at the table, or supply her kind care, counsel and conversation.

E.—It does not. But as you loved her, you ought to console yourself with the reflection, that though you lose these, she has by death been freed from all pain, and is now unspeakably happy in communion with the Redeemer, with glorified angels, and glorified saints.

M.—Very true. Yet there is another source of trouble to me. My own death seems nearer to me, and its approach has more of reality than it ever had before. I think of dying when awake, and dream of it when asleep. It greatly terrifies me. I say, how shall I bear to close my eyes forever? How shall I cease to be here? How shall I endure the call when death says, you must go?

E.—All this you knew before, for so your father and mother taught you. That "it is appointed to men once to die," you were as certain before as now.

M.—Very true. But it seemed far away, so that I rarely thought of its coming at all. Since

death it is otherwise. In the last hour of her life I heard her say—"*My daughters, it was but the other day, I was young as you are—now I see the gates of death and must shortly pass.*" These words sound in my ears. I may live some years. What are they? Soon gone. I think I see the gates of death and I say I must shortly pass. No escape. Oh! the gloom of the grave.

E.—Parting with friends, the last farewell, the pains of dying, the coldness, darkness, stillness, confinement, and loneliness of the grave should not most alarm us. "After death the judgment"—it is——

M.—No more. I know it my dear friend. I am unprepared for that judgment. On the other side of the grave, I see the narrow path, by which my mother ascended, with a few others, to the blessedness of heaven. I see too the only other road, broad and descending, along which a constant stream is pouring into the gulf of misery. One or the other way I must go. O! how fearful, to rush with that crowd, into perdition, endless perdition!

E.—It is well that your mind is thus employed. But this should not be all. It is because that crowd is condemned by the judge, that they are going down to the pit.

M.—This too I know. By nature I am a child of wrath, sentence of condemnation has passed on me. "In Adam all die."

E.—There must be more. It is God's justice condemning the sinner. The sentence is just, or God would not have passed it.

M.—Yes, "death is the wages of sin." None would die but for sin. Dreadful as these thoughts are, I fear they will wear off. O! how dreadful to be forever seperated from my mother, she in heaven, I in hell!

E.—Yes, truly, but you should rather say how dreadful to be forever seperated from God, and dwell

forever in torment among his enemies! But your mother was a sinner too, she was condemned once.

M.—So she often told us.

E.—Who saved her? Did she save herself? Had she the will or the power?

M.—Neither, so she said, so says the Bible. It was Christ Jesus who saved her.

E.—Trust in him.

M.—O! there is some hope. O Lord hear my mother's, hear my prayers. Blessed Spirit, guide me to my mother's Saviour.

CRITICISM ON PHILIPPIANS II. 6—8.

"Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross."

It is Jesus Christ of whom the apostle here speaks, and whom he, in the most unequivocal language exhibits as both God and man, in one person. He is God, εν μορφη Θεου, "in the form of God." The word μορφη is found Mark xvi. 12. He appeared in another form μορφη, where it signifies manner. The septuagent uses it to express figure or shape, Job iv. 16. "Then a spirit passed before my face—but I could not discern the form thereof," εκ ην μορφη; and Isaiah xliv. 13. "And maketh it after the figure of a man," ωσ' μορφη ανδρος. It in these instances refers to bodily shape. The Latin word, forma, whence also the English word form, is derived from this Greek root, and has the same signification. As bodily shape belongs not to God who is a spirit, the word must be used, in application to him figuratively. What then

s its import? The infinite essence of Jehovah, to which belong all natural and moral perfections. Being in the form of God then, denotes, the participation of the divine essence and attributes, by Christ, the son of God, the second person in the Godhead. That, such, in fact, is the sense of the word in this place is put beyond all doubt, by the succeeding clause; "he thought it not robbery to be equal with God." For any creature to claim equality with God, would be the most aggravated species of robbery—an attempt to rob God of his infinite perfections. The Socinian gloss does violence to every principle of grammar; it is as follows, "he seized not the prey to be equal with God." The verb ηγεομαι, followed by a noun in the accusative and an infinitive mood, signifies, to think or suppose. With a genitive, it imports leading, as a general leads his army, and is often so used by Xenophen; also in the New Testament, as by Luke, Acts xiv. 12. Ο ηγεμενος τε λογε, because he was the chief speaker, or the leader of the discouse. In the construction in which we find it, in the text from Philippians, it is used invariably to signify think, or suppose; ηγεμενος ζημιαν, is a common phrase with Xenophen, and can mean nothing else than, "thinking it a loss."

It is no objection to this interpretation, that τα ισα, the neuter plural, is used for equal, as this mode of expression is common both with the writers of the New Testament, and with profane writers. The vulgar phrase, "he is no great things," furnishes a similar ideom.

The pre-existence of Christ is asserted in this text; "he being" (υπαρχων) "in the form of God," i. e. before "he made himself of no reputation, and took on him the form of a servant." By the assumption of our nature, he became a servant, before which he existed in the form of God, and consequently his pre-existence is plainly attested. A mere man is not humbled by his coming into existence; for hu-

miliation implies that he who is humbled did enjoy before, a higher station from which he descended to one lower. This is plainly and necessarily implied in the word εκενωσε, he emptied himself, or as in our version "made himself of no reputation." It is derived from κενος empty. Now, he could not when he became man, be emptied of his glory, unless, in a pre-existent state, he had been possessed of glory. That glory, we learn, was so great as to set him above all obligation to obedience; for he humbled himself, εταπεινωσεν εαυτον, and became obedient even unto death. The very act of becoming obedient was an act of humiliation; and hence his pre-existent glory could not be less than that which the apostle asserts it to have been, "that of being in the form of God, and being equal with God." No other glory, however great could free him from obligation to obedience, for the highest angel is as much bound to obey the law of his Creator, as the meanest member of the human family. Indeed the more highly he is exalted among his fellow-creatures, the more intense his obligations to obey the laws of his nature. How great must be his glory, who is made of no reputation, and humbled by rendering obedience to the law of God! Not that the second person of the Trinity suffered any change, or lost any of his essential and eternal glory, by becoming man; but only this glory was obscured, when seen through the veil of his humanity. It is true that in this humanity, we behold the glory, as of the only-begotten of the Father. But what was all this compared "with that glory which he had with his father before the world was?"

The very becoming obedient, is the act of humiliation; the μεχρι θανατου, "even unto death," is a circumstance increasing the depth of the humiliation but not that on which it rests chiefly. It was chiefly, "being found in fashion as a man" σχηματι ευρεθεις ως ανθρωπος, and becoming obedient, that made him of

no reputation; for the use of the Greek participle in this form often denotes the cause. And it is perfectly consistent with the ideom of the language to translate the sentence, "by being found," &c. he humbled himself.

We have then clearly asserted, in language the most forcible, both the proper divinity, and proper humanity of Christ Jesus, and these are in one person. For there is no change of person, as it is he who is in the form of God, and equal with God, that is found in fashion as a man—the same person throughout. The humanity is assumed into a personal union with him who is equal with God.

This is the glorious mystery of the Mediatorial person of Christ, who must be God, to render a voluntary obedience, and to give dignity to his sufferings in the room of others. He must be man, that he might suffer even unto death, for as God he could not suffer. He must be both these in one person, that he might be one efficacious Mediator between God and man. He must be in the form of God, and equal with God, that he may sustain the weight of government to which, as Mediator he is highly exalted, over all things in heaven, on earth, and under the earth, and be entitled to the homage of all intelligent creatures, in all these dominions of God. He must be man to appear in our nature, as our intercessor within the vail, and exalt our nature to the most intimate fellowship with the Godhead. "At the name of Jesus, then, let every knee bow."

CAUSES OF FASTING, BY THE REFORMED PRESBYTERY OF PITTSBURGH.

The Presbytery of Pittsburgh, under the inspection of the *Synod of the Reformed Presbyterian*

one of Israel, thousands are wholly unconcerned about *being reconciled by the blood of the cross*, and in careless security satisfy themselves with a *form of godliness*, while destitute of its *power*. Let us mourn and be in bitterness, and say unto ourselves and others, *Awake, O sleeper, and call upon thy God!*

Unbelief, the damning sin of gospel despisers, mournfully prevails. In all ages, this sin has slain its thousands and tens of thousands. By unbelief, the gospel, in its power, spirituality and soul-renewing efficacy, is entirely neglected. God is declared to be a liar, in the testimony he hath given of his son. Jesus, the Saviour, is shut out from the soul, as with gates and bars. The blood of the covenant is trampled under foot, and despite is done to the spirit of grace. Faith in the blood of Christ obtains the pardon of all sin; but unbelief is the great damning sin. *He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.* Open ye the gates that the king of glory may come in.

Carnal mindedness among professors of religion, is a cause of humiliation and mourning before the Lord. Notwithstanding the awful declaration, that *to be carnally minded is death*, few are inquiring about spiritual mindedness in their own hearts. A worldly spirit, love of the world, and conformity to the world, too much characterize those, who by their profession, have declared, that they are *strangers and pilgrims on the earth*—that they have here no *abiding place, no continuing city. Arise my love, my fair one and come away.*

Neglect of ordinances and careless performance of duty, is also a cause of mourning. Not a few despise them altogether. Many venture, with daring presumption, to substitute human inventions in the room of the sacred institutions of the God of heaven. Enthusiasm, delusions, the cry of, lo! here is Christ, and lo! he is there, when, alas! he may be in none of the places, lead many in the way of destruction.

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ge of the day. These
mployed to set aside
v, and destroy the ve-
. How few are earn-
sanctify the Lord of
fear and their dread.
ement—of family wor-
ie awful threatening that
eance upon the heathen,
all not upon his name, is
n among those who pay
e injunction, *pray without*
formality, what careless in-
ings of the heart, mingle
ed devotion! Let us rend
o the Lord for the spirit of
n to be poured out upon us

profaneness, and horrid wick-
of the earth. Why need we
ıe swearing, blaspheming the
murder, lewdness, dishonesty,
? May we not say, with shame
, O Lord, which of thy laws
of thy precepts have we not
rticulars be required, let
sins forbidden in all the
ıay we behold, as in a
morally deformed and

ı are trampled under
. This affords cause
That God is king of
aws to nations, is not
the Sovereign of the
, ought to be consid-
all nations who enjr
eved nor acted up

That it is the duty of nations to recognise the sovereignty of Messiah over all persons and things, and acknowledge him as *the prince of the kings of the earth*, is far from being admitted in the systems of government among the sons of men.

While insensible to the insult offered to the *Lord and his anointed*, it is contended, that the will of the majority, whether agreeable to the word of God or not, ought to be the supreme standard to govern the concerns of a nation. And, not what God has commanded in his word, but what the conscience of every individual may think the most suitable in the worship of God, ought to be legally secured to every one as a sacred right. Is not this to say, *let us break their bands asunder, and cast away their cords from us?* For all these things it becomes us to be deeply humbled before the Lord our God.

The rights of man, though the boast of America, are not regarded. Unoffending men are doomed to hopeless slavery. "That all men are born free and equal," is echoed by every tongue. While to the disgrace of humanity, and in opposition to the professed principle, thousands are born slaves. Ah! our brethren, the sons of our father and our mother—*Did not he that made us in the womb make them, and did not one fashion us in the womb? He that steaketh a man, and selleth him, or if he be found in his hand, he shall surely be put to death. Arise, O Lord, and plead the cause of the poor and needy.*

In the last place, let us bewail *the plagues of our own hearts.* Who can say, I have made my hands clean? Let us lament *our leanness, our leanness. We have forsaken the fountain of living waters, and have hewed out unto ourselves cisterns, broken cisterns that can hold no water. If I regard iniquity in my heart, the Lord will not hear me.*

And while we humble ourselves for our sins, and afflict our souls before the Lord, let us not forget all his benefits. He hath been very merciful unto us,

notwithstanding our unworthiness. We yet enjoy peace and plenty. The gospel and gospel ordinances are continued with us. And the pleasure of the Lord seems to be prospering in our hands.

For the above, and similar causes the presbytery appoint the *last Thursday of December* next, to be observed by themselves, and all under their inspection, as a day of fasting and humiliation.

WILLIAM GIBSON, } *Committee.*
JOHN BLACK, }

EXTRACTS FROM STRONG'S SERMON ON THE PLAGUE.

We would ask of those editors who before and since the publication of this sermon, have attacked it so violently, and of all who approve their attacks, two questions.

1. Was the plague of 1822, a judgment on the city of New-York, for sin?

2. Are not those which the preacher enumerates, the most prominent and aggravated sins of the city?

"There has been, and there is, in this city, *a spirit of political feeling at war with the authority of God*; and this we name, as another of our public sins that has provoked the judgments of God. In his word, he hath laid down certain characteristics which ought to belong to public magistrates, and certain principles which ought always to govern men in their choice of public rulers. These characteristices have not been sought for, nor have these principles been complied with as they ought in this city. And in this respect *men of all parties*, no matter what are

their names, are guilty. It is needless to go back far for a proof of the assertion. If the candidate is of *their* party, if he has been *regularly nominated*, if he chimes with *their* political sentiments, it is enough: he must be supported at every hazard. Brethren, I care not a rush under what political banner a man may be arrayed: so long as he acts under the fear of God—so long as he subjects his political relations and movements to the authority of God—so long as he seeks to promote the election of men who honour and fear God,—so long I honour him as a patriot indeed. But, when we find in our city, men, and Christian men too, men of high consideration and influence, maintaining, and publicly abetting the election of an infidel in preference to a Christian; when we find elevated to some of the highest offices in the state, men who fear not God, but blaspheme his religion, and disregard even common morality,—what, I ask, has become of the *authority of God* on the consciences of men, in the discharge of their political duties? Does it not show, that there is among us as a community, a mass of *political* guilt, that deserves the chastisement of heaven?"

"We remark again, that *the churches of God in this city, and our own among the number, have not at the present day that zeal for Christ's pure faith, that love for his old-fashioned gospel, they once had.* Many of those whom I address this evening, are the descendants of men who were valiant for the truth, and who would hold no fellowship with error of any description, however specious in name. To tamper with the word of God—to abandon, by way of *compromise*, any of the doctrines of the gospel—was, in their opinion, to promote the cause of heresy, and destroy the interests of the church. The Synod of Dort forms and honourable memorial of *their* tenacious adherence to the truth; and furnishes a pattern worthy of *your* imitation, in "contending for the

faith once delivered to the saints."* They contended not merely for the doctrines which are called *essential*, but for those which are called *non-essential*; that is, for those which tend to glorify God, and beautify his church here on the earth. They wished not only that men should be saved, but that the God who saved them should be honoured in this world in their salvation. They prayed aud laboured, not merely that a church of ransomed sinners should be gathered unto Jesus Christ, but that "the King's daughter should be all-glorious within; that her clothing should be of wrought gold; that she should be brought unto the King in raiment of needle-work; and that all her garments should smell of myrrh, and aloes, and cassia, out of the ivory palaces." But how is it now? Have you at this day that zeal for God, and for the purity of his church, that inextinguishable hatred of error, and that devoted attachment to the *whole truth* of the gospel which you ought to have? Have we not in this city synagogues of every description, Socinian, Universalist, Arminian, &c.? and if in these a popular preacher is to be heard, who may deny the creed of your fathers, and sneer at whatever enters into the life and glory of the gospel, are there not too many to be found, who will abandon their seats at home, and run to gratify their curiosity, at the risk of imbibing fatal poison? How many are there who "will not endure sound doctrine; but, after their own lusts, heap to themselves teachers, having itching ears; and thus turn away their ears from the truth, and are

* Arminius, whose doctrines were condemned in this Synod, declared, a little before his death, (as he stated in his *last will*,) that the great object he had in view, in all his theological and ministerial labours, was to unite in one community, cemented by the bonds of fraternal charity, Christians of all sects and of all denominations, (Papists excepted,) *whatever their religious sentiments might be.* How near many of those who call themselves *orthodox*, in some churches in this city, are approximating to this spirit, is left for the reader to determine.

turned unto fables?" Has there not flowed in upon this city, from the eastern section of our country, a flood of error, which, under the semblance of great benevolence in endeavouring to unite the various classes of Christians, has been gradually undermining the bulwarks of the truth—a new divinity that would supplant the old gospel—a new system of making Christians, that would supercede the plan of God's regenerating grace—a system of *feeling* which places very little, if any, value upon the *peculiar doctrines* of Christ, and has very little, if any, connexion with *sound, substantial, and well-informed piety?*"

Review of Dr. Kidd's Dissertation on the Eternal Sonship of Christ, and Mr. Stuart's Letters to Dr. Miller on the Eternal Generation of the Son of God.

(Continued from page 271.)

The Dissertation consists of *fourteen* Chapters, besides a Preface, and Conclusions. Chapter I. is introductory. II. and III. afford a succint statement of the general principles connected with the subject of discussion. IV. gives the meaning and the use of the term Λογος as applied to the Messiah. The argument in support of the doctrine of the *divine filiation* of Christ is contained in the *five* succeeding Chapters, V. to IX. both included. Chap. X. explains the use of the phrase, "Son of Man." XI. refutes the opposite arguments. XII. shows that *eternity* is an attribute both of the WORD and the SON of God. XIII. respects the term FATHER: and the XIV. consists chiefly of quotations exhibiting the sentiments of both the Ancient Fathers and the Reformers on the same side of the question.

The work is respectfully inscribed to the Rev Dr. Green, late President of the college of New-Jersey,

and the Rev. George C. Potts, one of the ministers of Philadelphia; both true men, and sound in the faith of the Presbyterian Church.

The Author shews in a masterly and satisfactory manner, that the Deity has revealed to man the essential existence of *persons* in the Godhead; and that these persons exist, not in a state of independence of each other, but in a *related state;* and that the *mode* of the related state, is indicated by the terms *Father*, *Son*, and *Holy Spirit*, and by no other terms. His conclusion is, of course, that the *filiation* of the Son, and the *procession* of the Spirit are divine, necessary, and eternal, in the simple, pure, and spiritual essence of the Godhead. By this Dissertation, Dr. Kidd has made a valuable addition to our Theological literature; and we hope that our enterprising Booksellers will soon give an American edition of it to the public.

Professor Stuart's pamphlet comprises *ten* letters. The *first* letter consists of introductory remarks, and the *last* of concluding observations. II. and III. are designed to review the opinions of the early Fathers. IV. and V. propose to examine and refute the doctrine of our creeds and confessions of faith, and set aside the definitions of the principal works on systematic theology, with particular reference to Professor Turretine. VI. and VII. are employed in criticism on the terms *Son*, *Son of God*, and *Sons of God*. Letter VIII. is an attempt to prove that the appellation, *Son of God*, is applied to Jesus Christ as man *primarily*, on account of the miraculous conception, and *secondarily*, because of his exaltation by the resurrection from the dead, &c. The IX. aims at the entire refutation of the arguments of the Orthodox in support of Christ's eternal Sonship.

On every one of these topics, Professor Stuart has failed in a remarkable degree. There is, indeed, in his letters, ample evidence of patient and extensive research. There is a display, too, if not of vigorous

and comprehensive intellect, of learning and subtlety. The Author has cultivated an acquaintance with the Fathers, at least, so far as they are quoted by *Bishop Bull* and *Martini*. His style of composition is neat, his language is perspicuous, and his reasonings are many and minute, rather than luminous and accurate. The evil lies, we are confident, more in the incapacity of mental comprehension than in the lack of speech; or of industry. He is indefatigable; and, we doubt not his sincerity. The time, however, which he has occupied, with the *Fathers* we esteem as wasted. It can be no profit, to this generation, to learn that some of them were *heretics*; or that a few men, of distinction among them, used very inaccurate phraseology. Their testimony is of very little service to the cause which Mr. Stuart supports. It is of *none* to his own argument; and it goes but a very short way to contradict the assertions of Dr. Miller, the only end to have been answered by the whole historical discussion. Professor Stuart, himself, being Judge, there is not a *single one* among the Fathers, whom he has quoted, that maintains his view of the question respecting the Sonship of Jesus Christ. None of them refer the filiation either to the incarnation or the resurrection. A few of them, we admit, spake somewhat incoherently about the Λογος ενδιαθετος, and the Λογος προφορικος: but even they are misunderstood, when they are considered as teaching, that the *endiathetick* Logos is *Reason*, and the *prophorick* Logos is formed, out of that attribute, into the *person* of the Son of God, some short time before the creation of the world. We must, moreover, add that the *Antenicene* Fathers are greatly misrepresented, when they are said to have been so far misled by their idolatrous education in Polytheism, and by their attachment to the Platonic Philosophy, as either to admit of a *derived* divinity, or to imagine a mere *attribute*, of the divine mind, to have been contrived into a distinct person, and constituted

the Saviour of the world. Their Conversion from idols to the true God, and their martyrdom, for protesting against Polytheism prove sufficiently the injustice of such allegations. At all events, an *Antemundane generation* is not that which Mr. Stuart endeavours to inculcate. The *Nicene creed*, itself, composed by the united wisdom of the Fathers, stands, as a great public document, to testify for the Orthodox faith in opposition to the Criticism of both parties in New-England—those, who are called Unitarians; and such as think and act with the opponents of Christ's eternal Sonship.

The two historical letters are the ablest part of the work. They include the greater part of the literature and the reasoning displayed in the performance: and yet, taking them together, they constitute but one false argument, even were the allegations against the Fathers correct in every *Iota*. The argument is this; some of the *Antenicene* Divines were Heretics, therefore the church of God did not believe that Jesus Christ is eternally the Son of God. There is no connexion between these premises, and the conclusion: the Logic, therefore, is not good.

Before, however, we leave this subject, we must give notice to our readers, that those, among the earlier Fathers of the Church, who wrote most loosely on this subject, unequivocally affirmed, that the Generation of Christ is *before the foundation of the world.* In what year of Eternity, they have not attempted to explain, nor has Mr. Stuart as yet, supplied the omission. He takes for granted that it was *low down* in Eternity; some short while before the Creation.

In his subsequent letters, he treats with more freedom, than propriety indicated, the definitions of our Standard writings, even when supported by the terms of the sacred Volume. The letters to Dr. Miller are to be considered as a continuation of his previous writings; for in addressing Mr. Channing, the Au-

thor classes the terms, *persons of the Godhead, the person of Christ, the eternal generation of the Son of God*, together, under one common censure.

"I have no hesitation in saying, that my mind is *absolutely unable* to elicit any distinct and certain ideas, from any of the definitions of *person* in the Godhead which I have ever examined. We profess to use the word person, merely from the poverty of language. I could heartily wish that the word person *never had come* into the symbols of the churches. You may indeed find fault with us, that we speak of *three persons* in the Godhead, where there is but one Nature; and yet of but *one* person in Christ, where there are two natures. I admit that it is an *apparent inconsistency* in the use of language, and cannot but wish that it had not, originally been adopted. After all, I am *unable to conceive* of any definite meaning in the phrase eternal generation—the *generation of the Son of God seems to be out of the question.* If the phrase eternal generation, then, is to be vindicated, it is only on the ground that it is *figuratively* used—it is not well chosen, however, for this purpose."

It must be confessed that we approve of the free discussion of every topic in Theology, as well as in other sciences, however we may disapprove of the sentiments uttered; and, certainly this language is plain enough. We have, of course no reason to be surprised, that a man, who could speak and write in this style, when professing to vindicate against the Socinians, the doctrine of the Trinity, should turn about with strong prejudices in behalf of his own *novel* scheme, and attack an old-fashioned Presbyterian for his adherence to *his* Confession of faith. *There are three persons in the Godhead—distinguished by their personal properties, these three are one God the same in substance. It is proper to the Father to beget the Son, and to the Son to be begotten of the Father from all eternity. Christ being the Son of God became man, and so was and continues to be both God and man in two entire and distinct natures and one person forever.* This is the Creed of the Presbyterian Church.

Mr. Stuart has objected to *three facts*, which we believe to be unequivocally affirmed, by Jehovah in in the inspired writings. 1. That there are three

persons in the Godhead. 2. That Jesus Chris
both God and man, in one person. 3. That Je
Christ is the only begotten of the Father from e
nity. He comes to the investigation with an ass
tion that he has no definite idea of the meaning of
terms; and with a *prepossession* of their improp
ty. In this state of mind, it is no wonder that
misinterpreted the definitions of Orthodox Divi
and the several texts of Scripture which they qu
In his correspon[illegible]e with Professor Miller, he tr
only of the gen[illegible]ation of the Son of God—a f
which he had previously declared to be *out of*
question.

Standing committed, therefore, before his frie
his Class of Theological Students, and the public
a question of su[illegible] importance, as *what is the ob*
of religious wor[illegible], a question which, it is pres
ed, every man [illegible] have settled, upon due delib
tion, to his own [illegible]isfaction, before he entered on
ministry, it was [illegible] be expected that Mr. Stuart w
persist in oppo[illegible]on.

The same gr[illegible] he appears determined to oc
[illegible] set of definitions, in langu
[illegible] from objects of sense, that s
[illegible]sely declare the mysteri
[illegible] his can never be. The
[illegible]d our faculties are limited.
[illegible] language is derived from ma
[illegible]at we *advise*, is to credit
[illegible] by him declared unto us.
[illegible] to select the best terms; an
[illegible] to defend the terms and the
[illegible] position of their adversaries.
[illegible]npt to *explain* the fact. Whe
[illegible]or illustrate, it is to expose th
[illegible]nts; and never to explain or
[illegible] the Bible, which are beyon
[illegible] we say, "who can by se
[illegible]d of the *Son of God* w
[illegible] his generation."

Mr. Stuart understands this distinction: and he has acted upon it, in his letters to Channing. Every man, who can reason on subjects of this nature, knows how to act upon it, at his own convenience. The Theist has done so, in arguing with the Atheist; the Christian, with the Infidel; the Orthodox, with those who deny the Trinity, or the distinct personal properties of the *Sacred* THREE.

We shall advert to this distinction, in our subsequent and concluding remarks on the Hypothesis of the Associate Professor of Sacred Literature, Andover.

That Jesus Christ, is a *proper Person* we believe, because the Scriptures speak of "the Person of Christ," and ascribe to him personal names, and properties, and actions. That the Father is a *proper person* we believe, because the Scriptures speak of "the Father's person," and ascribe to *him*, also, personal names, properties, and actions. That the Spirit is a *proper person*, we believe on similar grounds. We believe that Jesus Christ is the *Son* of God, the *only begotten Son*, the express image of the Father's Person; and that the Holy Ghost is the Spirit of the Father, and the Spirit of the Son. Therefore we teach that there be three persons necessarily related in the Godhead—the Father, the Son, and the Holy Ghost, one true God, in opposition to every other Theory. Here we rest. We explain not. We use the word *Procession*, as applied to the Spirit, because the Scriptures tell us He cometh forth from the Father and the Son. We use the word *generation* as applied to Christ, because the Father said unto him, "Thou art my Son, this day I have *begotten* thee." When these *Facts* are denied, and our terms are attacked, in order to destroy our faith in the facts, we have recourse to illustration, by reference to other facts that are not called in question. We do so, however, not with design to prove or explain our doctrine; but in order to explain, and by explana-

tion to shew the irrevelancy of objections. This is the ground which the Orthodox should always occupy: and if they were to confine themselves to this ground, and their opponents were careful to give them credit for it, there would be less difficulty in prosecuting that candid discussion which would eventually lead to happy results.

The objection to the use of the term *Persons* in the Godhead, if carried out, would not only condemn the whole Scripture phraseology; but also the whole system of grace revealed in the Bible. If it be improper to apply the word Person to the Father and the Son, then it is improper to apply to either of them personal pronouns; for surely, if the *noun must* not be applied, the *pro*-noun *ought* not. Take away, then, from the Bible, all the *personal names* and *pronouns*, and what have you left? Then, indeed is the Church become a Widow, without a Comforter. She has lost her Father, and Redeemer, and Sanctifier. She has lost her husband, and her Lord. She has lost *Him*, whom her soul loveth.

Perhaps, however, the Professor will permit his Pupils to use the word, *person*, in a *figurative* sense, —"merely for the poverty of language, wishing that it had never come into the symbols of the Church." What! use the word person, *figuratively*, to both the Father, and the Son? Personify, by speech, those who are less than Persons in reality? Alas! a *figure of speech* brings me no salvation, says the penitent Sinner. The Figure of *personification*, we admit, is of legitimate use. It is applicable to every object of thought. Mr. Stuart may *personify* his fingers, his pen, the Rafters of his House, and the trees of the field. He may personify all the divine attributes; and if we have several figurative persons, we may as well have *ten* as *three*; but, after all, a *figure* of speech is not more valuable than an *image* of silver or brass. No sir, in the Godhead we must

have persons *in reality*, and not merely in name, if we have them at all.

We know of no other *noun* so well calculated to answer the purpose, in our ecclesiastical phraseology, for which all the personal *pro*-nouns are used, as the noun *person*. The Three personal pronouns, I, THOU, HE, in all their inflections, and adjective forms, are applied to three distinct objects, The Father, the Son, and the Holy Ghost. There is, therefore, required some common type, or *noun*, to which all the pronominal expressions refer. Assuredly, there is no term, so well adapted to this purpose, as the one in use, in the symbols of the Churches. There is, metaphysically, a necessity for the idea: and if the common language of our Bibles is to be retained, there is a grammatical necessity for the use of the word *person*, when speaking of the Trinity.

The Substitute, which Mr. Stuart employs, is exceedingly inadequate—*Distinction*. There are, he says, three distinctions in the Godhead; the *first* distinction, the *second* distinction, or Logos, and the *third* distinction. These are the Trinity. Three *distinctions* are all distinguished, the one from the other, but not by *personal* properties. They are more than *modes* of existence in the Godhead; but not persons. The Father, Son, and Spirit, are only economical terms, and do not denote these distinctions, as they are in themselves.

This new Theory has nothing to recommend it, on the score of accuracy or simplicity. It appears, to us, as confused and indistinct as any that has seen the light. *Three* distinctions; and, wherefore, *three*? There are ten distinctions if you please to make economical names, and relations, and attributes, the distinguishing properties. Yes, there are *twenty*. Three distinctions; to which belong the application of personal *pronouns;* but not the *noun*, person. Put the theory to the test of Scripture.

Suppose the Professor seated in his chair, and his Class of Students before him with their Bibles,

ened, no matter where—say, Isaiah, Chapter LII. ıe reads the sixth verse of that elegant Chapter. ly people shall know my name—*I* am *he* that doth ak; behold, it is *I*."

Student.—I wish Sir to know the *name* of this ıeaker.

Professor.—The name is Jehovah.

Stud.—*Who* of the Trinity?

Prof.—Speak correctly Sir; say *What;* there are ı *persons* in the Trinity; ask *what distinction* speaks.

Stud.—Distinction speaks, Sir, I do not understand ıu.

Prof.—*No person* speaks, I tell you.

Stud.—Here is the Bible, Sir, a Speaker is decla- d, and the *personal* pronouns, *I*, *He*, behold, it is are used by the *speaker* in regard to *himself*—may ıay *himself*? And yet, no person! I confess this to me incomprehensible.

Enough. Our readers will say this is childish. It But reviewers must condescend to childishness ıen they deal with the Doctors of the new Divini-

Are there not, however, objections to the term *rson*, as applied to the Father, the Son, and the oly Ghost? There are not valid objections. There indeed, no abstract term which may not be put to e torture. To the words, Church, State, Town, ɔuntry, Commerce, Husbandry, History, Poetry, ıint, Sinner, ingenuity may offer objections: Yet, ey are good English, and easily understood, in their ınnexion, until the learned come with childish de- ıitions to puzzle the vulgar. We go further, and firm, that speaking philosophically, and metaphys- ally, if you will, there is no possible use of the rm, person, more correct, than the application of it ach of the Sacred *three*, Father, Son, and Spirit. Whensoever Professor Stuart will favour us with an nobjectionable definition of his own *personal iden- ty*, we will, if we do not mistake, be able to shew

its application to the Son of God. He, too, is *himself*, and not another.

We would also retain, the phrases *eternal Son of God*—and *only begotten of the Father*, because strictly true, and divinely prescribed. "Thou art my Son, this day have I begotten thee." The words *eternal generation*, are not employed with *design* to denote inferiority, derivation, emanation or production. Mr. Stuart knows, and will himself confess the truth of this assertion. It is not so much our *intent* as our *phraseology* and sentiments, that he arraigns at the bar of Criticism. He well knows that, the Orthodox, in connecting with the term Son, the adjectives, *necessary*, *divine* or *eternal*, effectually preclude the ideas of inferiority or derivation, in the order of either nature or time. *Divinity* includes all perfection, and, of course, excludes *inferiority*; and, if the Sonship of Christ be divine, it is both necessary and eternal. Nor does the term, *Son*, itself, or the terms, *generation*, *filiation* or *begotten*, infer, either *posteriority* or *production*. It is not to be denied, that in the ranks of creation, the Son is younger than the Father; but even, here, the relations of Father and Son, are correlates, and commence at the very same moment, although by the constitution of human nature a man must be of some years before the relation of Father exist. When, treating of the Trinity we are not, however, speaking of a *human Son*; but of the *Deity*: and the *related state* of distinct persons, in the immutable and undivided essence of the Godhead, precludes the idea of time.

Nay the very idea of Sonship, excludes priority or posteriority, in point of time, even among men. Abraham was a very old man, to be sure, before he had a Son; yet Isaac became the Son of Abraham at the same moment of time in which Abraham became his Father. The relations, of each to the other, are simultaneous. It must be so from the constitution of human nature. The related states of Fa-

l Son, are necessary in the Godhead; and
se, eternal.
objection to the eternity of Christ's Sonship,
score of inferiority is of easy solution. It
with a profession of kindness, as if to vindi-
e dignity of the Saviour, otherwise it would
orthy of notice. *Haud tali auxilio.* The Son
w is the Father's equal; for God hath spok-
Behold the man that is my *Fellow:* and he
t it not robbery to be equal with God. Even
men, the Son is not necessarily inferior to the
He is on the contrary often superior in tal-
l endowments. And the term, *Son*, instead
ying inferiority of nature, necessarily implies
. The expression, *Son of man*, as applied to
iour, denotes the nature which he assumed.
pression, *Son of God*, denotes the divine na-
and the related state of two divine persons,
ternity, in that nature. Every Son of man
essential attributes of humanity; and God's
on is necessarily divine.

it is urged that the term, *Sonship*, implies
ion; and Mr. Stuart protests against the wor-
derived divinity. So do we. Deity is self-
it—underived and incapable of derivation.
one. The objection is notwithstanding, more
cial than solid. The premises are not true;
they were, the inference would be erroneous.
rgument supposes that a man derives his per-
om his own Father: and by *analogy* it is urg-
inst the Sonship of Christ as God. The anal-
owever, is inapplicable. We are treating of a
, not a human filiation; and ideas, merely hu-
do not belong to the subject. We go further,
y, there is an abuse of language, in playing
the words, *produce* and *production*, *derive* and
tion, as if these terms were synonimous with
cripture term begotten, or the parellel expres-
generation of the Son. Generation and deri-

vation are not synonimous; nor does the One necessarily imply the other. Any reasonings, founded upon such a supposition, are therefore fallacious. This objection, from analogy, is moreover founded upon an imaginary basis. There is a false fact supposed to exist, contrary to physiology; for the *philosophy* of the objection is as bad as the *logic* and the *philology*. The truth is, that the Person of a Son is, in no case, *derived* from that of the Father. Derivation, literally, *is out of the question*. To affirm it as a positive fact, would require, *first*, a settlement of the question of *personal identity*, which Mr. Stuart will not undertake; *secondly*, an admission that the word, derive, is employed figuratively, on account of the poverty of language.

No Son of man, *derives* his person literally from his Father. Let Mr. Stuart be the example. We place him again in his chair to lecture before his Class; where, and as, he is wont to be. Some one affirms, that the Professor, *was*, from his infancy, *is* now, and *will always be*, the Son of his *own* Father. To this affirmation all the Class assent. Of his Sonship there is no question. He is *begotten* of his own Father.

Student.—Is that *person* in the chair *derived* from the *person* of the old gentleman, his Father?

Fellow-Students.—We hesitate; but after some hesitation one of them replies. The Professor is not a *derivative* of his *sire*. Not one drop of his Father's blood ever flowed in his veins; nor do we know that any particle of his body, as it is at this moment, ever did belong to the body of his worthy Father. I speak without figure

First Student.—May not the Philosophers be mistaken when they teach that doctrine?

Second Student.—If Physiology were, indeed, so far mistaken, on the question, as that we may suppose his body is actually made up, out of a piece of his Father's body, there is something more than mat-

ter necessary to the constitution of his *person.* The Professor is a man of mind. His soul, certainly, is not made out of a portion of his Father's soul or body: there, is not therefore a literal *derivation* from his Father, any more than a natural or real inferiority to him.

We will again warn our readers against mistaking our designs in the preceding reference. It is made, not in explanation of the eternal generation of the Son of God, but in refutation of the objection founded upon a false philosophy—that the person of a Son is necessarily derived from his Father.

Human Generation is a fact inexplicable, and cannot of course furnish any analogy against the Sonship of Christ. We know what is meant by the related state of Father and Son; but it is not derivation of person, of body or of mind. We know what is meant by the Scriptures in representing Christ as the only begotten of the Father, as distinct persons in the Godhead, thus necessarily related in one indivisible essence. Here, then, let us rest, rejoicing that however restricted our knowledge, *through him we have access by one Spirit to the Father.*

(To be concluded in our next.)

REVIEW OF WESTERN SEMINARIES.

I. The System of Education, the code of discipline, and the Professorships, adopted by the trustees of the Western University of Pennsylvania; together with the addresses of the President of the board to the public, and of the principal to the students.

Pittsburgh, 1822, pp. 32. 8vo.

II. An inaugural address, delivered in Jefferson College, by the Rev. Matthew Brown, Nov. 1822,

upon his induction into the office of principal in said College, published at the request of the trustees. Washington, Pa. pp. 12. 8vo.

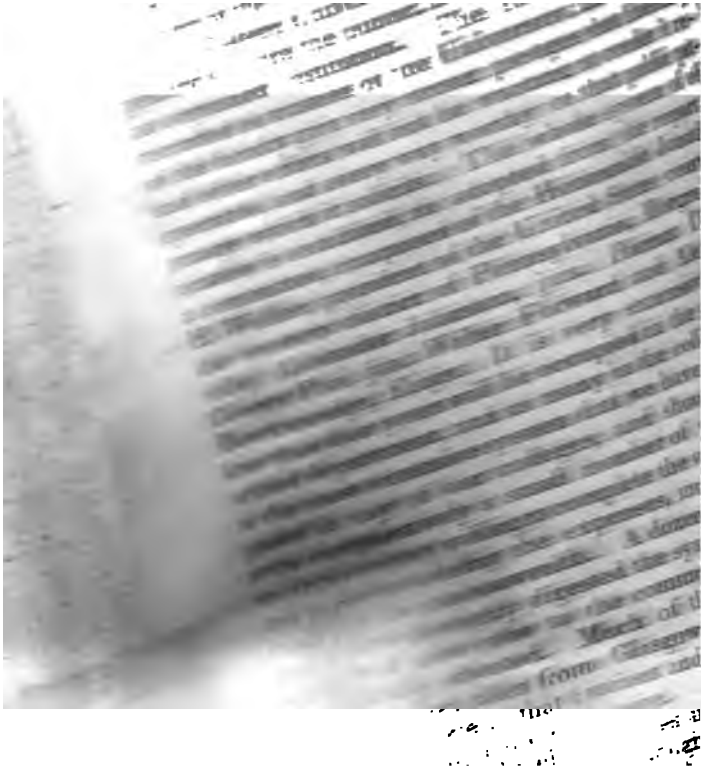
There are three colleges and one university in Pennsylvania, west of the Alleghany mountains. Jefferson College in Canonsburgh, 18 miles south of Pittsburgh, is the oldest of these institutions. Washington College, in the village of Washington, 7 miles south of Canonsburgh, was the second of these institutions that received a charter. Alleghany College, near to Lake Erie, in the village of Meadville, about 100 miles north of Pittsburgh, is the third in age. Last of the four, we have the Western University of Pennsylvania, chartered and organized in the city of Pittsburgh. From the best information we have been able to obtain, the number of pupils in all these institutions does not much exceed 200. This, however, is more than we could have reasonably expected in a new country, and is an indication that intellectual improvement is far from being neglected by the people of the west. Whether the multiplication of collegiate institutions, to so great an extent in that district, will promote the general interests of literature, we are not at this distance competent to decide. At first view, unless the legislature of Pennsylvania are as liberal in granting endowments, as charters, we should fear that the progress towards the culture of the higher branches of science, would rather be retarded than accelerated by the creation of so many colleges, so near to each other.

After all, education is brought nearer to more of the citizens, a spirit of laudable emulation will probably be awakened, and local attachments may call forth more vigorous exertions than would otherwise be made. To a certain extent this will undoubtedly be the case. Possibly too the western gentlemen may contemplate, the formation of all these institutions into one family, like the universities of

ritain, where many colleges are united together in ıe body. It may be contemplated to make Pittsırgh, which is an opulent city, the metropolis of the est, and rapidly improving in its resources, wealth ıd population, the centre of their literary exertions, ıd the head quarters of trans-Alleghanian science.

The inaugural address of the principal of Jefferson ollege, the system of education in the Western U-.versity of Pa. and the addresses of the president of ıe board and the principal, indicate that those wes-:rn institutions, even now, enter into a successful ɔmpetition with their eastern neighbours. The inıgural address of Mr. Brown contains a respectable indication of the study of the learned languages. ɔn this subject little new was to be expected, and ıere is little; but arguments formerly advanced are resented with considerable force. Much stress, we :e happy to see, is laid on the cultivation of religıus knowledge, as connected with the pursuits of terature. On this subject the principal remarks. -" But there is another and higher object of attenon to be included in a system of education, viz: ıoral and religious instruction. I am happy to find ıat a strict attention to this is required by the laws f the college. It would be a great defect, indeed, ı a course of instruction, to neglect that which is ecessary to give a proper direction to the whole. 'he principles of *morals* will constitute a part of the ɜgular studies of the college, and as time and oportunities will permit, the *Scriptures* themselves, rith such other religious exercises as may, through ıe blessing of God, enlighten the understanding and nprove the heart." We are happy to discover that ıe learned president has not adopted the new diinity, so prevalent to the eastward; viz. that the unerstanding needs no illumination.

The style of the address is simple and perspicuus, without any affectation of ornament, and bepeaks solid learning and practical good sense. We



score of time and expenditure, that may retard the growth of the University. If it grows at all, as we hope it will, they have matured their plans wisely.

The address of the principal abounds with good sense. He is ambitious of ornament in his style, and is not altogether unsuccessful. We give the following as a specimen.—"It is asked, what has the world received from the stream of knowledge, which rises from the sources which we have brought prominently to view, and to which we intimate that it is so deeply indebted. Let a man reflect upon the fine, but more particularly upon the useful arts,—let him remember the savage dying his skin with the weeds of the forest, and let him look upon the brillliancy, and variety of the colours, in which we are now cloathed,—let him remember the rude cottage, and compare it with St. Paul's or St. Peter's,—let him think of the celebrated ozier bridge of the Mexicans, and contrast its artlessness with the science which is displayed in the arch at Venice,—let him place before his imagination the simple distaff, and compare it with the machinery that a single agency of power now conducts to the same end,—let him remember the rude canoe trembling on the little stream it would venture to cross, and bring it into the same picture with the first rate man-of-war rolling upon the mighty ocean;—in a word, let him imagine that he himself is sent to traverse, with some of the early natives, the forests and the brakes which grew where some of the most populous cities of Christendom now stand; and that as he walked with his bow in his hands, these with all their science, their arts, and their manufactures, as by enchantment, arose before him; and he will see that there have been somewhere or other, cogent energies in operation for the prosperity and aggrandizement of mankind." This is a just specimen of the style of the address. It is quite as florid as the dignity of the occasion re-

quired, and as is suitable to the gravity of an erudite principal, upon his inauguration as the head of a university.

The address, however, taken on the whole, is very creditable to the learning, taste, and general reading of the principal, and indicates a mind enlarged by liberal study, and intercourse with men of learning. We should have been glad to have seen religion occupy a more prominent place among the topics selected for discussion.

Though no ground of special charge against the system of this institution or that of Jefferson college, yet it ought to be remarked that the almost total neglect of the study of the Hebrew Scriptures, is a capital defect in our systems of collegiate education. Can any thing be more preposterous, than that youth, especially those designed for the ministry of the Gospel, should spend four or five years, in the study of the heathen poets, orators, philosophers and historians, reading them carefully with commentaries, and looking for a solution of every difficulty; while the Hebrew Bible is never opened, or only a few of its chapters slightly read? Will any Bible believer dare to say that there is less beauty or taste in the composition? None. The style of the Hebrew is infinitely diversified. The narrative parts are remarkable for their simplicity, perspicuity, conciseness and energy. The style in which the statutes are recorded is unrivalled for precision. Every one of the inspired historians, has his peculiarity of diction. Job, the Psalms and the Prophets, present a great variety of style and imagery. You have specimens of all the changes, which the Hebrew language underwent from the giving of the law at Sinai, until the return from the Babylonian captivity. Models of almost every species of composition, so elegant, cannot be produced from all the Greek and Roman classics. But it is the moral and religious effect, on which we place the greatest emphasis. Let Chris-

nity raise her voice, cause herself to be heard, and *heathenize*, and christianize our seminaries of learn-
5.

BIBLICAL QUESTION.

What was the degree of consanguinity, by which masa, the chief captain of Absalom's rebel army, as related to David?

RELIGIOUS MAGAZINES.

Orthodox.

Evangelical and Literary Magazine, Richmond, a.
Religious Remembrancer, Philadelphia.
Presbyterian Magazine, do.

Hopkinsian.

Boston Recorder.
Christian Mirror Portland, Me.
Christian Watchman.
Christian Spectator.
Religious Advocate.
American Missionary Register.
Christian Herald.
Panoplist.
Christian Repository.

Baptist.

Religious Intelligencer.
American Baptist Magazine,
Christian Secretary.
Columbian Luminary.

ITEMS OF INTELLIGENCE.

Two members of the Newburgh Bible Soc about the middle of last December travelled a miles to the southwest, along the base of the B tinny mountains or highlands, for the purpose of tributing Bibles among the destitute. Their r lay chiefly through a Quaker settlement. Some sons, of thirty or forty years of age, were unab read one word, and had never had a Bible in houses.

In some districts, not one out of three houses a Bible within its walls. Few children could who made them. The want of the word seem be generally felt, and a desire to possess it wa pressed; though very few were willing to buy py, even at a very reduced price.

One neighbourhood was nearly filled with c of the Scriptures, by the instrumentality of a B lady, who resided in it for 11 years.

As soon as the agents began to travel into plains, towards Presbyterian congregations, found a Bible in every house and the people w to buy. They were informed that the vallie mong the mountains, twenty miles wide, and long, are peopled by small colonies of families, thousands of people utterly destitute of the of life, though most of them have lived all their in sight of Christian congregations on the plain low. Are there not extensive regions of the A achian mountains in a similar condition? T wants should be immediately supplied, in this a exertion, for the diffusion of gospel truth. Christian, awake to deeds of charity and liber our neighbours, "are perishing for lack of knowled

The congress at Verona is dissolved, and its solution is considered by the editors of some B and French journals, as the dissolution of the Alliance. While in session it granted leave to Fr to make war on Spain, for the purpose of demo

e constitution of that kingdom, and rendering
ng absolute, restoring the monasteries, and no
re-establishing the inquisition. The French
along the Pyrenees is greatly augmenting.
has increased her army to 60,000, and is van-
ing at every point, the rebel bands of the priests.
between France and Spain is considered by the
s of both the tory and whig papers of Britain, as
able. The population of Spain and Portugal
out 13,000,000. They will certainly unite in
efence of the peninsula.
e population of France is about 24,000,000.
mountainous territories of Spain, and the tone
husiasm in self-defence, and the violent oppo-
of the French republican party, give ground
pe that Spain will be able to defend her consti-
l.
e permission given to France, is said to have
obtained through the influence of the emperor
ssia, who it is thought intends to make war up-
urkey. The vintage of the earth is ripe, and
gel is thrusting in his sickle.
ere is not the least allusion to a superintending
dence in the late message of the President of
nited States to congress.
vernor Yates, in his late address to the legisla-
of New-York, recommends thankfulness at a
e of grace, and thus recognizes the Christian
on. He is an adherent member of the Re-
d Dutch church.
ere have been seven candidates proposed for
ext presidency of the United States. Who
g the seven is "an able man, a fearer of God,
n of truth, and hating covetousness ?"* They
be all able men. Two or three of them
not be remarkably covetous. But is there one
m that gives evidence that he loves the truth
gospel, by making a profession of it, and who

*Ex. xviii. 22.

by a godly life and conversation, evinces that he fears God?

Hoardes of pirates infest the West India seas, and are committing the greatest outrages on persons and property. Great Britain and the United States, are employing armaments for their destruction. Many cities of Syria and Lesser Asia, have suffered of late, tremendous calamities by earthquakes.

The war between Persia and Turkey still continues, successfully on the part of the former, with whom the emperor of Russia is said to be forming a more intimate alliance.

The Christian Herald, a Hopkinsian Magazine, published in New-York, when treating of the plague of the last season, maintains (if we understand him) notwithstanding the destruction of Jerusalem, the death of Herod Agrippa, devoured by worms, the seals, trumpets and vials of revelation, the punishment of the Jews for 18 centuries, &c. that calamities under the New Testament are not visitations for sin!

The congregational Hopkinsian association of Oneida, (N. Y.) having taken into consideration the subject of connecting themselves with the General Assembly of the Presbyterian church, decided against it on four grounds.

1. That they do not believe in the total depravity of man by nature, and his inability to do good.

2. Nor in Christ's having made atonement for the elect only.

3. Nor in the imputation of Adam's sin.

4. Nor in the Presbyterian form of church government.

As all these enter into the creed of the Presbyterian church, they say they cannot profess their belief in that creed, and that [illegible] has proved that such unions and [illegible] do not promote harmony among Christians.

THE

EVANGELICAL WITNESS,

VOL. I. MARCH, 1823. NO. VIII.

DIALOGUE ON MESSIAH'S HEADSHIP OVER THE NATIONS.

A Senator of the United States and a member of Congress.

Senator.—I am glad to see you again, safe at the seat of government. I trust we shall have a pleasant winter.

Mem. Con.—I thank you sir, and to see you in so good health and spirits gives me great pleasure. For the pleasant manner in which we shall spend the winter, my wishes are as strong as yours. Long and many speeches we may expect to hear again, in the capitol, not much to our gratification or improvement. In our own lodgings, I do hope again to spend many pleasant evenings.

S.—Have you much activity in the political world in your state?

M. C.—None at all. Our new state constitution has, for the present at least, put an end to all that. We have an entire calm. Our most active, noisy, and experienced demagogues can hardly excite any interest in the towns and counties. Where any is *got up* on the eve of an election, it all evaporates on the last day of the polls, and the people hardly ask who is the successful candidate. The people know

that there is no great question at stake, involving the general interest; and so they do not trouble themselves.

S.—I hoped to have heard from you something to stir us up—the history of some logomachy, where many a battle had been lost and won, where victors exulted in the routing of armies, and the fall of leaders.

M. C.—No such matter. Public feeling is generally now turned into another channel—Bible societies, missionary societies, tract societies, Sabbath school associations, popular preachers, &c. Those newspapers, that were but the other day, the great theatre of political strifes, begin to bow before the new feeling that has been awakened, and, for their own interest, they must now copy much of the religious news.

S.—Something of this might have been expected from the north. But, in truth, the south too is moved, and as our warmer climate, produces warmer and more sanguine feelings, we, I suspect, begin to outstrip you. We must have very considerable results from this wonderful popular excitement. In our country where public sentiment regulates every thing, is there not reason to apprehend that our state and general governments, will be strongly acted upon, by so great a moving power?

M. C.—We of the north think the impulse given has already produced action perceptible. The cooperation of the general government, with the missionaries, in expending a portion of the public revenues to aid them, and the organization of the Columbian college, under the direction of one Christian denomination, already great and growing rapidly, are acts that cannot be misunderstood by the acute intelligence of the American people.

S.—True, true. I have observed all this, and augur no good from it, I assure you. One great question, you know, we settled in this room last winter

inspiration of the Bible. I believe, a wise man t deny that that good book is given by divine ation. I have now no doubt on the subject; fter all, as to the contents of the book, I have ade them much an object of study; especially have no concern with them in discharging our functions as legislators. Is not this the sense nation?

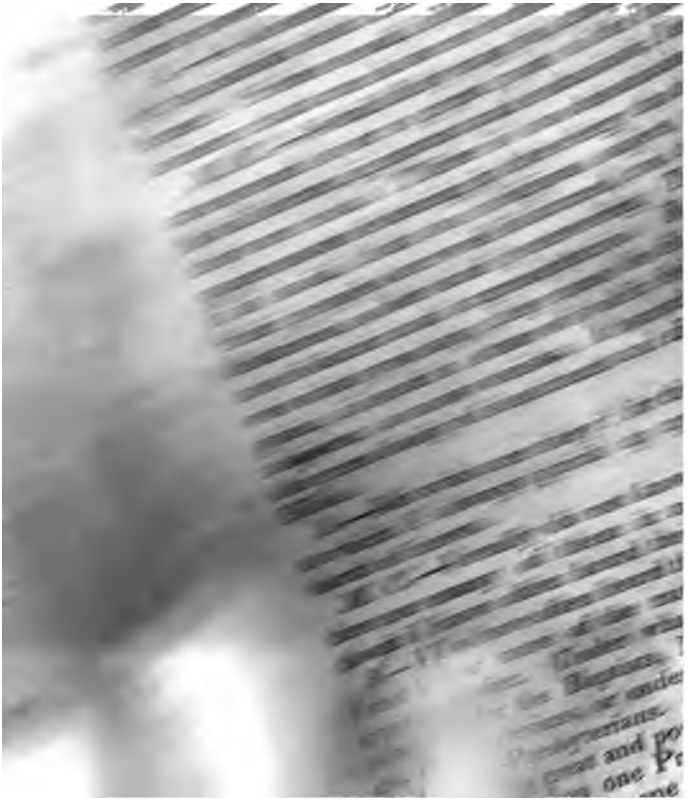
C.—It has been, perhaps. Just now, I dare y. Ere long, or I mistake, the tone of public ent and effort, the sense of the nation, will be on the other side.

—You think so? This public fervour has not ong in kindling, and may soon cool. This mighze may soon be extinguished. Will it not in pinion?

C.—It has not kindled so rapidly. In the it may not have been so long, since it attract- notice of public men. But it has been on the se over the whole United States for at least ars, and consequently must have laid hold ly on the public mind. Many youth now enupon manhood have been educated entirely its influence; and it has pervaded our academd colleges. What evidence have we of its extinction?

—Well, suppose it should last, and go on ing, what reason is there to suppose that Bible ce will effect politics? or that we as legislawill be obliged by public sentiment, to regard tates, and be governed by its statutes?

C.—How often do we hear this topic urged in dresses delivered at the anniversaries of Bicieties? how often alluded to in missionary re- how often in conversation? There is too a ination of Christians, not very large, I believe owing rapidly, who are distinguished from all , on this point. They stand on this ground, e statutes of the Bible should govern legisla-



upon me. And this body is a Presbyterian corps. Well; "a little leaven leaveneth the whole lump." You see I know some Bible, and then, who knows but they may indeed, in the present aspect of things, leaven the whole nation. But what is their history?

M. C.—They say they are descended from the Reformers in Scotland, who formed the National Covenant of that kingdom, and from those British Reformers, who formed the Solemn League and Covenant of the three kingdoms, and who were so severely persecuted by the house of Stewart, and that they hold to all the doctrines of the creeds, confessions, and catechisms of those Reformers.

S.—Now I know where you are. I have read the Waverley novels—a firm, well informed, intrepid, and most persevering race of men. Some noble points about them. I did, and do admire them after all. The Waverley novels may say what they will, but these men were in deep and sober earnest, and they did good. Are these American Christians, like the Waverley martyrs?

M. C.—I do not know either well. But I think there is some resemblance.

S.—But the former criticised the British government. Their ministers spoke publicly and boldly against what they thought wrong in public deeds and public men.

M. C.—So do the preachers of whom I speak. and let me tell you, many other Presbyterian preachers, as well as they; and in this free country, they cannot, and they ought not to be disturbed in this spirit of free inquiry.

S.—Certainly not. But do they deal much on these subjects? Do they reason much on the point that the Bible should be the supreme law of the land?

M. C.—Do they? Undoubted they do, and publish too; for they publish many books for their numbers. But the high claims which they set up for

the Bible, are only the result of a more general principle, on which they lay very great emphasis.

S.—What more general principle, pray?

M. C.—That Messiah is the governor of the kingdoms—that Jesus Christ has under his controul, the government of all nations.

S.—In this, though, they are not distinguished from other professors, I apprehend. All agree on this subject. It is the same in their view, is it not, as that God Almighty governs the nations?

M. C.—So I thought at first. But I was mistaken. Even Deists you know, at least many of them, will admit this. They mean more, much more. They, and all other Presbyterian, that are orthodox, maintain that "there are three persons in the Godhead, and that these three are the same in substance, equal in power and glory,"—to use the words of their catechism. The second person, or the eternal son of God, assumed human nature, and in that nature, died for sinners. This God man is the Messiah, or Christ Jesus. They represent him as a prophet, to instruct the nations, as a priest who died for sinners, as a king who rules the church. All this, they say he does as Messiah, or Mediator. Now these descendants of the old British Reformers, maintain that as Messiah he governs the nations. All Christians agree that, as Messiah, he gave the Bible to instruct men in truth, and to contain a record of the commands that he authoritatively issues as a king. These people say that as he rules the nations, in his character of Messiah, the Bible must contain a record of his will as announced to the kingdoms, for their obedience, and so they are bound to obey it at their peril.

S.—My dear sir, this may all be good sense, and very profound, but really, I hardly comprehend any thing of what you have uttered. Is it not enough to admit that the Almighty governs the world?

M. C.—I had some difficulty at first to enter into But as I found that these people laid so much

stress on it, I resolved to understand the matter. I made much inquiry, and I think I now comprehend their meaning, I must also add, I approve it.

S.—Really, I cannot take the trouble you seem to have taken. I can submit to enquire into facts, as to the number of denominations in the United States —the population of each—the learning of the clergy—the information of the people—the influence they have on society, especially at elections, and their increase or decline. But these abtruse points, lie out of the path of my enquiries. I assure you I have no taste for all this. Too subtle, quite to subtle for me. What's the use? I——

M. C.—Hold. You have an acute and penetrating mind, I do not compliment you. Legal and constitutional questions that require the nicest discrimination, where the practical results are of the greatest moment, you weigh with much deliberation and research; and why not here? It may be, and I am nearly certain, it will be a practical question; for I assure you the nation will be filled with this doctrine, as soon as the Bible society shall have filled every part of it with Bibles.

S.—Well, come. But I have no personal interest in the matter. However, since I see that you are interested, I should be sorry to drop the subject.

M. C.—Interested I am. You too are. You will excuse me, should the subject become a little more serious.

S.—That cannot be. We are as sober and grave as monks already. But I ought not to say so. My playful disposition gets the better of me.

M. C.—If we cannot be more serious, we may come a little nearer home. Should it be true that God Almighty has given Messiah authority to govern the nations, that Messiah, in the exercise of this authority, has issued his laws, in the Bible, commanding all legislators to obey him; you and I ought to consider, how we who have been many years in

the national councils, will answer to Messiah for the neglect of those laws. He who dishonours an ambassador, dishonours the government that he represents. If we are bound by the highest of all possible obligations to be governed by the laws contained in the Bible, in our legislative proceedings—if Messiah has issued these laws, in the name of Almighty God—if this Almighty and most glorious being demands of us to render homage to Messiah, by legislating according to the statutes contained in the Bible, do we not dishonour our Creator, by neglecting to render the homage demanded?

S.—I do not men to dishonour my Maker. Though to confess the truth, while I have been punctilious in demanding honour as an ambassador, for my country, and have honoured the government of my country, I do not know, honestly, that I ever did an act, with the design of honouring my Maker. This thought flashed through my mind like lightning whenever you touched the subject of honouring an ambassador. I would not dishonour Messiah Heaven's ambassador. But how do you prove that he rules the nations, as he is the Christ? Your reference to the ambassador has let into my mind a beam of light on this subject.

M. C.—Do not consider me fully decided on these points, as to their practical application. I cannot deny their truth.

S.—Then you should not hesitate as to their application. You are a professor of religion, I am not. How can you doubt. Convince me that——

M. C.—No more. I blush at my own indecision. I go on to illustrate, and I will, by the divine aid, practise too. All who believe the doctrine of the Trinity as you do——

S.—The Bible teaches it, and I believe the Bible.

M. C.—All those admit that the second person of the Trinity—the son of God, being God equal with

the Father, possesses essentially in himself dominion over the nations. But the Reformed Presbyterians, for by that name these people are called, say that as he is Heaven's ambassador, he possesses delegated authority to rule the kingdoms of the world.

S.—Establish this, and then I admit the consequence, that he should be acknowledged by the nations as king, and that they should recognise his word as the supreme law of the land. None but a quibbler would deny it.

M. C.—Very good. "All power is given unto one in heaven and earth,"* is his own declaration. As God he had it originally, and hence it could be given to him as Messiah only. To Jeremiah he says, "See I have this day set thee over the nations, and over the kingdoms."† He commissioned the prophet as Messiah, and surely he did not give more extensive authority than he himself possessed. Again "God hath highly exalted him" (Jesus) "and given him a name which is above every name, that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."‡ All this exaltation is because he humbled himself, which was in his character of Messiah. He is called "king of kings and lord of lords," and "prince of the kings of the earth." "The Father judgeth no man, but hath committed all judgment to the Son." Can any truth be more clearly established from the Bible? "O ye kings, ye judges of the earth, kiss ye the son."‖ This is he who is set upon the holy hill of Zion, who is undoubtedly the Mediator. Again——

S.—You need proceed no further. I must reject the Bible, or admit that Messiah does claim the ho-

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*Mat. xxviii. 18. †Jer. i. 10. ‡Phil. ii. 9—11. ‖Psal. ii. 10, 12.

mage of civil rulers, and that his law recorded in the Scriptures is the paramount law, whenever it is made known.

M. C.—But your mind will hesitate, I doubt not, as mine did some time after I admitted the force of the evidence. It slipped out of my mind. It is so foreign from all our own habits of thinking, speaking, and acting in all our legislative proceedings. Latterly it has so fastened upon me, that I think of it every time I hear, the name of the Bible society mentioned, and whenever I enter the capitol.

S.—That the eyes of heaven are on us, is sometimes said in senate and on the floor of congress, but the matter is little thought of, and there is reason to apprehend that they are rather words of course. But what should be done?

M. C.—So I fear; but I must reply to your question as to what ought to be done. The Reformed Presbyterians would have the constitution altered.

S.—The constitution! Alter the constitution! In what? How?

M. C.—Why so surprised? What is more common than alterations in that instrument? They are proposed every year almost in some one or other of the state legislatures; and many of them are adopted. In truth, it is not the mere fact of an alteration that startles you. It is the magnitude of the subject and its being so foreign to all our common habits of political speculation.

S.—That must be it. Really it would be a great change. The name of God is not now in the federal constitution, though I see you have introduced it into the preamble to your new constitution in New-York. To effect at once, so great a change, as to have the name of Messiah mentioned, he acknowledged as the nation's Lord, and his Bible proclaimed the supreme law of the land; Yes, it was that at which I startled.

should you startle? The Greeks
ggle we all feel so deep an inter-
zed the doctrine of the trinity in
nd have limited the right of suf-
believe the inspiration of the
possible evil could result from
prince of the kings of the earth

re not be great opposition? We
for the attempt.
would mock, some would ponder,
rove. The measure would be pop-
er, grave, aged and good. All our
uld laud the measure. Look at the
ing, and still growing power of Bi-
Recollect the extent of population,
elligence and zeal of the numerous re-
Would they not all hail a measure,
ational honour, and nationally ascribe
Saviour?

gion possesses powers and resources of
had no just conception. Then we may
e that Messiah will assert his rights; for
he does appear to have. But I must not
sitive. The subject is new. Is there not
hat ambitious men would attempt to make
n engine to promote their own views of self-
zement?

—Less perhaps than there is now. There
s been a nation, where politicians have not
way, meddled with religion. Witness in
government, in the affair of the missiona-
the Columbian college. Let the constitu-
gnize the great and salutary principles we
n discussing, and then the eyes of the na-
e fastened on the rulers. Now the people
eir guard.

uld it in your opinion affect the princi
lished in our representation, or alter

frame of our great and well adjusted national policy?

M. C.—Not in the least. The Reformed P byterians, who seem to have studied these p thoroughly, are among the warmest advocates o splendid system of representation, now in so ha harmonious and extensive operation. They this great and salutary system to be consecrate the glory of the God of heaven, through the Red er of men.

S.—That is a noble thought. It enkindles i soul sublime sentiments, and awakens concep truly grand and magnificent. Who knows but have set the whole world an example in placin security of human liberty on the firm basis of representation, we may also have the high hon taking the lead in dedicating this liberty and th curity, to the son of God? Ah! I now per that the basis is not so firm as I thought, un rest it in his hands. This question cannot sl much longer in our republic.

M. C.—It cannot. All Christians are now ing for the milleneum, you know, for we talk this last winter.

S.—True. Well. What then?

M. C.—They all expect, and earnestly wi far as I know, that, during the thousand years liness, peace and felicity, "all kingdoms sha down before Messiah, and all nations shall him." That very expectation and desire, t they make slow progress for a little, will nece produce a vast, powerful, concentrated and ir ble action.

S.—No doubt of it. And we must lead t in this career of glorious effort. We have a shaken off the yoke of tyranny. Other nation that yet to do.

M. C.—I hope we shall be the first to go fo and may the prince of the kings of the eart us on to so glorious a consummation!

ASPECT OF THE TIMES.

The following extracts are copied from the Evangelical and Literary Magazine, one of the most solid and orthodox periodical journals of our country. Its reputed editor is the Rev. Dr. Rice, who has been elected to the Professorship of Princeton college. The articles from which the extracts are made appeared originally in the Christian Spectator of New-Haven. The whole article is finely written. We are glad to have such remarks from these quarters. They perfectly accord with those of our Vermont correspondent, published in our 6th number:

"There is what may be called fashion and taste, in religious opinions and feelings, as well as in dress, or architecture or music. Thus, at one time, Christian doctrines are regarded as comparatively unimportant; and all stress is laid upon a good moral life. At another time, deep and bold theological speculation is exalted far above Christian experience and practice. And then, again, clear and discriminating views of divine truth, are contemptuously discarded as mere "head knowledge," while nervous agitations, animal affections, and enthusastical excitement, are hailed as the true and joyful evidence of saving conversion. The legalists and the antimonians have each repeatedly had their day. Men at one time have been bigots, and at another, fierce for liberality.

The *religious taste*, (as I use the term,) of the present age, differs in some important respects, from any thing that has extensively prevailed in the church, at any former period; and remarkably corresponds, in its leading characteristics, with the literary taste of the day, to which the reader's attention has already been invited.* The increasing de-

* Fondness for trifles, and the lightest reading—for tales. Ed. Witness.

mand of the great Christian public is for *excitement*—for something that will produce strong feeling, and gratify an over-craving curiosity. Thinking—looking into the principles and relations of things, is with too many nearly out of the question. They have no time for theological investigations, and very little, it is to be feared, for reading the Bible. Like the "Athenians and strangers which were there," how many would apparently be glad, to "spend their time in nothing else, but either to tell, or hear *something newer*." Hence the religious dissipation of large towns—the eagerness of inquiry after new preachers, and the running from one place of worship to another, for the mere gratification of a vain curiosity. Hence the growing aversion to every thing didactic and argumentative in the pulpit, and the increasing demand for what are called *popular* discourses, so that unless the preacher makes some strong appeal to the sympathies and passions of his hearers: unless he takes them often out into the grave yard; or carries them to the abode of recent widowhood and supperless orphanage: or transports them to Juggernaut or the Ganges, he is dry and heartless, or plodding and metaphysical: and of course, scarcely to be tolerated. To sit, as our fathers of the last century used to do, sabbath after sabbath, under sound doctrinal discussion, and to see the hour glass turned, before the improvement of the sermon, who could now endure?

Time was, when the church thought herself deeply indebted to those devoted men of God, who grew pale and gray in their studies, when plain unlettered Christians were familiar with quartos and octavos; and when Owen and Baxter and Leighton and Howe and Watts and Bates and Hall and Edwards, stood upon conspicuous shelves in the book-store, or lay still nearer at hand upon the counter. But where are these burning and shining lights, these venerable

fathers now? Who, *out* of the tribe of Levi, and I had almost said *in* it, has time or inclination to do them reverence? What are the most popular religious publications now on sale? A little attention to catalogues, advertisements and subscription papers, will furnish a fair answer to this question. How strange would it be to find a serious friend or neighbour, late at night, poring over a treatise on the attributes of the Law of God, or the freedom of the Will, or the work of the Spirit, or human depravity, or the great doctrine of Atonement, or indwelling sin. Who now thinks of purchasing any thing religious, but tracts, memoirs, diaries, missionary monthlys, and weekly news-papers? Individuals there may be in most of our churches, who *possess*, and what is more, who *read* some of the ablest theological works of the authors I have already mentioned: but I am speaking of the *prevailing* taste of the age. Something that is new and moving that may be read without much thought, is what the great body of the christian readers now call for, and what they are determined to have."

"It is the character of our countrymen, especially in this northern section, to overdo, even where things in themselves are highly useful and praiseworthy. Thus we have too many banks: too many counties and towns: too many colleges; too many parishes; and within some given limits, too many missionary magazines and religious news-papers. They interfere with each other. They come too often. Many of the accounts which are published are too diffuse; and to fill out the sheet and save the trouble of selecting and condensing, many things are inserted which ought not to appear, at least in their original forms. It often happens, too, that the same intelligence must be purchased over and over again in the same periodical publication. First, we have it in a joint communination from the missionaries to some officer of the board—then, with some

additions, in their journal—then in various private letters to their friends; and lastly, it may be, in extracts of letters from gentlemen who have visited the station. Thus after marching and countermarching over the same field till we are quite exhausted, we hardly know where we are, but find that we have made but very little progress."

THE CULTIVATION OF RELIGIOUS KNOWLEDGE.

Every age is supposed to ascribe to itself a degree of improvement far superiour to those which have preceded. In religion, this feature of human society, can be traced as distinctly as in literature, and manners, and the arts. The age in which we live, affords a signal instance of this self-gratulation. The improvements in liberality, charity, zeal, effort, and theological knowledge, are constant themes of declamation. They are topics gratifying to human vanity, and were there ground for them, it would speak more Christian humility, to leave their celebration to the succeeding generation, who may be more competent to judge, and more impartial to award.

It is, however, in every respect, with the exception of liberal effort, mere and gross illusion, as more impartial and enlightened posterity, will undoubtedly decide. In the department of Christian knowledge, there is much reason to deplore deeply the error into which our vanity has betrayed us; as it leads us to neglect the treasures of divine truth, which at great labour and expense, our ancestors accumulated to enrich us, their ungrateful sons. The light which shone forth with such effulgence on the darkness of Europe in the reformation, and illuminated Christian minds, with the brightest beams of truth, has been suffering a gradual eclipse. The great lights which shone in the firmament of the church have been ex-

tinquished, and there place is supplied only by stars of the fourth or fifth magnitude. Where shall we find such men now as Beza, Calvin, Turretin, Du Moulin, Spanheim, Witsius, Knox and Owen? Calvin published his institutions when but twenty-five years of age. They were more learned in youth, than distinguished modern divines are in old age.

The confessions, chatechisms and formulas of that age, form imperishable monuments of the profound and patient research, accurate discrimination, and capacity for lucid arrangement; in which it excelled all that went before, and exceeded all that has followed. With all these facts, every sciolist in theology is continually prating about the great modern improvements in theology.

We do not deny that in our own times, the stream of knowledge has been widening, that there is a diffusion of *some degree* of knowledge among all ranks, and an extension of it unto all countries, more than any other age of the world ever witnessed: and for this we have reason to rejoice with thanksgiving to the great Prophet of the church. But we do most earnestly insist upon it, and we are persuaded that all sensible, well-informed men will agree with us, that in the great majority of the reading Christian public, the degree of knowledge must be graduated very low on the scale. Solid works calculated to improve, enlarge, and invigorate the understanding of the Christian are little read and not by any means generally appreciated. The age is amused and imposed upon by light tinsel ornaments, not covered even with gold plating, but a mere wash that glitters for a day only.

Before we propose a remedy for the growing evil of depreciation in knowledge, we may pause for a moment, to enquire after the causes. In the ages preceding the reformation, when copies of books could be multiplied in no other way than by transcribing with the pen, light and flimsy productions like

some insects, crept from their cell, but had no wings by which they could mount up from the earth, and disport on high, displaying their forms to thousands, and moving from province to province. Since the art of printing has been invented, these disabilities have been removed. Every insect has the wings furnished. At first, valuable works were submitted to the press, but by degrees the retraints imposed by the habits of ages were taken off, and the press teemed with the trash of every adventurer in the walks of literature.

Periodical journals were invented to supply the cravings produced by the habit of reading. In latter years, these have been prodigiously multiplied, and some of their effects upon society have been highly beneficial. By far the greater proportion of these were devoted to the dissemination of intelligence respecting the policies of kingly cabinets, and the details of campaigns and battles. A taste for that kind of entertainment, became almost universal in the reading public, and an appetite for it created like that for our ordinary meals.

By the sudden and general peace, in the civilized world, which succeeded the fall of Napoleon, the fountains of that species of intelligence were dried up, but the taste for it was not extinguished. The reading part of the community must be supplied with news. Bible societies, missionary societies, and Sabbath school societies, had been organized, and were extending their sphere of operation before the peace. Religious newspapers were established, and the operations of these institutions, detailed at large; and these details occupied in a great measure the place of the details of battles. They have begun to do more, to usurp the place of every kind of reading, especially among professors of Christianity. You may now find many persons, who in early life delighted in poring over the pages of church history, in following the martyrs of Christ Jesus, along their

luminous path of heroic achievements—persons who in early life, were fed with wholesome words of faith and sound doctrine, while they read such books as Boston's Fourfold State, and Owen on Indwelling Sin, who read now nothing but the journals of missionaries, accounts of revivals, and the reports of Bible and missionary societies. We do not censure them for reading these. But their substitution for all other reading is as preposterous, as it would be for any one to substitute tea for the staff of life. The study of systematic theology, by young men preparing for the ministry, and the reading of ecclesiastical history, are greatly neglected. To this cause, in some degree, may be traced the declamatory style of preaching which at present so lamentably prevails, to the great neglect of doctrinal discussion. Mere exhortation, with as forcible addresses to the passions as the preacher can command, comprises the great body of modern pulpit discussion. Sermons composed according to the fashion of the times, vanish into air, like the mists of the morning, before the rising sun, not "leaving a trace behind." Some, indeed, entertain their audiences with the adventures of missionaries, or narratives of conversions. When such exhibitions are substituted for sound Biblical exposition, the public taste must become vitiated.

Among the causes of the evil of which we complain, the relaxation of discipline should not be passed without notice. Congregations are composed of members holding opinions so heterogenious, that ministers dare not go into the examination of doctrinal questions, least offence should be given to many of their people.

The early indoctrination of the children of the church is exceedingly and mournfully neglected both by parents and pastors. Comparatively few children of the great mass of professors commit to memory the Shorter Catechism, or any other doctinal formula.

Owing to all these and other causes, the tone of Christianity in the Protestant churches both in Europe and America is greatly lowered, and its energies weakened. Every genuine friend of the church should use his best efforts to provide a remedy for these evils. What can be done? We shall propose some means for reforming the public taste, and of exciting a desire for increasing the stock of Christian knowledge.

1. Introduce the Bible generally into our elemenlary schools. The moment is highly propitious for the introduction of so salutary a reform. Bible societies have made the book popular, in whatever estimation its doctrines may be held. Its banishment from the common schools was undoubtedly the work of an enemy, who effected it in the age of infidelity. In the age of Bible effort, its restoration to the place which it occupied in better times will be easy: for it is rendered remarkably cheap. Let parents know the fact, that when a child can read the whole Bible well, no other book will be difficult. It ought to be generally known that the great simplicity of the style, and the narrative, the familiarity of the imagery, most of it derived from country life, and the division of the Bible into chapters and verses, give it a most decided superiority over every other, as a school book. We do not hesitate to affirm, that a child will learn to read the English language with ease and fluency, by the use of the Bible alone, in a much shorter time, than by the use of any of the selections now popular. Let no one object as many infidels and men of corrupt minds, have objected that it is too sacred a book to be put into the hands of children, for common reading. Such an objection savours to much of popery—too much resembles the argument by which the popish priesthood attempt to justify their withholding the holy Scriptures from the laity. If it had any force, it would equally avail against children committing portions of it to memo-

ry, and against storing their memories with those catechetical formulas, which contain the great mysteries of gospel truth. But what is the voice of experience? Were the people of the last generation, who read the Bible in their youth, while in the common schools, less holy, had they less reverence for the holy oracles, than the young of this generation?

The historical details contained in a book of God, in which the ways of Providence are unfolded, the progress of the church illustrated, the claims of the Godhead asserted and vindicated, the plan of redemption displayed, and the depravity, frailty, guilt, misery and danger of man pourtrayed—all with so remarkable perspicuity, force and beauty, must be most admirably adopted to create in the youthful mind a relish for the noblest objects of human thought. The precepts, the truths, and the gospel promises are calculated to make the deepest impression upon the mind of the pupil, form vigorous habits of thought, cherish humility, and nurture the best and most powerful principles of action. Parents too, in the exercise of domestic discipline must enforce the reading of the Scriptures, and thus early pour from the fountains of divine truth copious streams, which will enrich and strengthen in their growth all the intellectual faculties.

Connected with the reading of the Scriptures in schools and families we would earnestly recommend the use of maps in sacred geography. They possess a remarkable power of fixing the attention, and fascinating the youthful mind. They aid greatly the memory. It is the opprobium of literature, and should make Christians blush that children, youth, and old men can tell the position of every kingdom in Europe, the boundaries of every state in the United States, who cannot give the borders of the land of Judea, who are utterly ignorant, in what direction Nazareth lay from Jerusalem. Teach the young in the right way, and when they are old, generally, they

will not depart from it. Early habituated to delight in the highest kind of knowledge, when old the depravation of taste must be very general and powerfully contaminatiag to effect them.

2. We earnestly recommend the use of chatechetical formulas for children. The memory is the first faculty that unfolds its powers, thus indicating the manner of conducting early education, by storing with knowledge those treasure rooms of the soul, the doors of which are first set open for its admission. In due time the understanding will draw upon these treasures for rules of life and action, and for tests of orthodoxy: while it will not reject the use of milk, it will demand strong meat for its invigoration. This we consider one of the best preventives against that sickly habit of mind which rejects the more substantial support of intellectual life, and which demands some stimulating potion. The manly and vigorous exercises of agriculture give firmness to the texture of the muscles, develope the physical powers of the human body, and impart to the whole frame such energy, as best qualifies for the laborious duties of manhood. Not less salutary is the exercise of the powers of the mind, which may be rendered capable of enduring almost any pressure that can lay upon it when grown to full maturity. Minds well trained in youth, seek in manhood for proper objects on which their powers may be exerted, and the exertion imparts one of their highest enjoyments. This remedy alone will go far to exterminate from Christian society, the vice by which it is now debilitated, tho' it may be somewhat slow in producing the result.

3. We recommend that all those who are entrusted with the education of youth for the ministry, enforce the study of systematic theology. The study of the Scriptures alone, the reading of ecclesiastical history, of detached essays, and of practical works are not sufficient to prepare any one for the right and useful discharge of ministerial duty. It is the fashion of

modern times to decry systems in theology: while systems are recommended in all other departments. We have systems of arithmetic, of every branch of mathematics, of metaphysics, and morals, systems of law, and systems in the arts to direct the artist and the mechanic: and yet we are told that systems in divinity tend to contract the mind, to damp its ardour and to check freedom of investigation. Study the Bible alone. This is very plausible. But why not reject all system? Why not study astronomy by contemplating the starry heavens only? Why not study botany by the study of plants only? Why not study mineralogy in the examination of minerals only? Were the instructors in these and other branches of education to cast away their systems under pretence of giving ample range to freedom of enquiry, we should soon see the tone of science weakened, and instead of rigorous study leading to happy results, we should have all thought outlawed, and the mere amusements of science sought after, as men resort to the theatre and other public haunts of dissipation, where loungers murder time. Let the ministers of religion be thoroughly versed in systematic divinity, and all their public exhibitions will partake of a systematic character; doctrine will prevail, congregations will have their taste reformed, thought will be demanded from the preacher, instead of declamation, and doctrinal books will soon be sought after as means of Christian improvement, and enjoyment.

4. We recommend the exposition of the Scriptures in the good old fashioned way of lecturing. This will force those who have the charge of men's souls to study, and exhibit doctrine from the pulpit. Their hearers will soon love it.

In such exposition of the Holy oracles, the lecturer must refer to the customs of antient times, and the revolutions and sins of the nations of antiquity with which the people of God were often connected, and whose idolatries they too often imitated. The

Scriptures themselves abound in historical detail, on which the expositor cannot draw too largely, and in the unfolding of which a new and most interesting field of enquiry will open on his own mind and on that of his audience. Those who hear him will be excited to open and explore the pages of history, fraught with instruction, and to ascend to the remote fountains of intelligence. Once elevated into the regions of olden time, they will embark on the current of history, and descend along the stream of ages, carrying on a profitable commerce with the great emporiums of knowledge, during the whole voyage. They will reason with and confound the heathen philosophers, in their pagan schools: and hold communion with the departed spirits of the distinguished disciples of Jesus in the antient temples of the living God. "The priests lips should keep knowledge and the people should learn the law at his mouth." This suggests to us:

5. The necessity of establishing congregational libraries. This can be done at small expense, and for the benefit of all. But much judgment must be exercised in the selection of the books, which are to form the mind, direct the taste, improve the piety, and cultivate the understanding of a congregation for successive generations. History, didactic and polemic theology, with sound and substantial disertations on practical godliness should fill a large proportion of the shelves of the library. Ancient books should generally be preferred to modern, and the works of the Protestant reformers, to those of their degenerate children. Late works ought not however, to be neglected. The present condition of the church in relation to doctrine and practice should be known, as well as her condition in the days that are past.

6. The teachers of religion should enforce the necessity of knowledge by expounding such texts as those which follow. "Ye shall know the truth, and

truth shall make you free." "The church is pillar and the ground of truth." "My people ish for lack of knowledge." Dig for wisdom as hidden treasures." "Give thyself to reading."

. The whole congregation ought to be often cat-ised in parochial visitation, and in public cate-tical exercises; and the topics of examination uld be fact, doctrine, and practice.

. We venture to recommend to every minister o loves the truth, that he buckle on the armor, and a good warfare against every prevalent errour. at this recommendation is unpopular few of our lers need to be told. "Let us have no disputa-. Let error alone, it will die of itself. Extend rity to all doctrines. Why should we strive with h other on such points as the eternal Sonship of ist, the nature and extent of his atonement, the utation of Adam's sin, the imputation of Christ's iteousness, the total depravity of man by nature, doctrine of election, the perseverance of the its, the form of church government, our songs of ise, &c. All these are unimportant, at least they non-essential." All this and much more of the e kind of ridiculous cant are uttered by a thou-d pages. Does any man that has studied human ire, or any man who knows the thousands of an-it errours and heresies that have been of late gged from their graves, decked out in new dress-and presented as new, living creations—does any h man really think that while the public enter-these sentiments, the great body of professors be instructed in the doctrines of Christianity? re we to admit that all the errours, barking like es, or roaring like lions through the churches, are mall as they are said to be, and that the truths inst which they aim are really small, what then? ith is still truth, and every item of it forms a t of the temple of mercy. What should we say he builder, who would permit every passenger to

tear off at pleasure the architrave and moulding, and disfigure the corners of the building which he rears, because, honest, good natured man, he does not consider these essential to the support of the edifice?

The apostolic age was an enlightened age, and it was the age of argument—of warfare. Paul says of his whole apostolic life, "I have fought the good fight." They took unto themselves the whole armour of God. The age of the reformation was an enlightened age, and it too was an age of argument and warfare. In the natural world the air and the ocean are purified by the concussion of the elements. The spark is elicited from the steel by striking it against the flint. In the political world the effects of war are to produce illumination. Europe collected light from the crusades. The wars that grew out of the French revolution, have been the occasion of the knowledge of the rights of man among the mass of society. The collisions of states, and the conflicts of armies, are diffusing light over South America. Are wars then good in themselves? Do we recommend them? No, but we do recommend "contending for our own rights, and defending our own inheritance. We do recommend "contending earnestly for the faith once delivered to the saints." The public mind will be enlightened by fighting this good fight. We applaud the magnanimity of Dr. Miller in attacking the enemy, while the *many* were crying peace, peace. While men think every thing worth contending for but the truth of God, little of that truth will be known, and that little not held in high estimation.

After all, the reformation which we desire must be effected by the Spirit of the Lord of Hosts, descending to illuminate the understanding, and diffuse light through all the places of Jerusalem, and for this let us cry mightily unto God, for he giveth his spirit to them that ask him.

REVIEW OF DR. KIDD AND MR. STUART.

(Concluded.)

We took great pleasure in learning, from good authority, that Mr. Stuart was under a mistake when he stated in his Letters that the clergy of New-England were generally opposed to the doctrine of Christ's Eternal Sonship; and we have equal pleasure in announcing it to the public. The Theory, of the Professor, we know, has been maintained for many years by the leading advocates of "the new divinity," and has marched onward to the city of New-York, into the heart of the Presbyterian churches. How far it may have already extended under the covert of the name Presbyterian, which usage has appropriated to the churches under the *General Assembly*, we have not ascertained; but while supported by the assiduity and influence of Dr. Spring, now confessedly the chief of that sect, in the city, there is reason to apprehend its prevelancy. We would wish it were otherwise; but, perhaps, it is too much to expect, that, after the great and rapid change effected there on the principles and the habits of their churches, any effort will be successful in behalf of *the distinguishing personal property* of Jesus Christ the Son of God.* Those churches which, after long and un-

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* *Larger Catechism, Quest.* 10.—What are the personal properties of the three persons in the Godhead? *Answer.*—It is proper to the Father to *beget* the Son, and to the Son to be *begotten* of the Father, and to the Holy Ghost to *proceed* from the Father and the Son, *from all eternity.*

Constitution of the Presbyterian Church, Chap. II. *and* III.—In the unity of the Godhead there be three persons, of one substance, power and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is *eternally* begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.

Reformed Dutch Church Conf. Chap. 10.—We believe that Jesus Christ, according to his divine nature, is the only begotten *Son of God, begotten* from eternity.

Newburgh certainly, and so far as we can judge through the whole great and patriotic state of New-York, it is admitted, without the aid of Greek or Hebrew that an only Son is usually very much beloved by his parents. When we have ourselves laid aside our pen and our spectacles, and descend to the Parlour, or the Nursery, we feel that a Father *may* love a Son. But for our life, with all our learning, we cannot agree with Mr. Stuart in believing that μονογενης and αγαπητος, are synonimous, or to *love* and to *beget* a Son is the very same. The fact is not so: and, of course, the whole argument of the Professor is good for nothing. The only begotten of the Father is indeed beloved of the Father; and yet *beloved* does not denote the same idea as *begotten*. We fear moreover, that did we grant to Mr. Stuart, that μονογενης signifies, αγαπητος, he would proceed a step further. For unless he would shelter himself under the protection of Dr. Emmons, and maintain that there is mutation with God, or that Jehovah has passions, he might turn upon us and say, there is neither Sonship nor affection at all in the case. He might certainly affirm this with as much propriety as many other things, and so let αγαπητος and μονογενης perish together. Love is a passion, God is immutable, and therefore God does not love Jesus Christ would be as good logic as most of the conclusions drawn by the Professor in the course of his correspondence.

The assertion, that Messiah never spoke to the Patriarchs is utterly unsupported. The fact is quite otherwise.

To say the divine essence is a *result*, is abominable.

Mr. Stuart, and indeed all who have taken *Logos*, as the only proper name of the second distinction in the Godhead, have fallen upon a very unhappy expedient. The objection which is made to the eternal filiation of Christ will apply to the terms eternal counsel, purpose, or covenant, nay to eternal exis-

ence and as infidels have argued to the notion of eternity itself. Eternal duration is incomprehensible by minds accustomed to measure time by dates. No advantage is gained by substituting the *eternal word of God*, for the terms, *eternal Son of God*; and besides, to denote the related state of two persons in the Godhead, the term is altogether inadequate.

Λογος is, we joyfully admit, *one* of the personal and proper names of Jesus Christ; and divine attributes are ascribed to the word: for "in the beginning was the Word, and the Word was with God, and the Word was God: for there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." Although, however, this term is applied to the second person of the Godhead as distinguished in the Godhead, it is not the proper term to denote *wherein* the distinction consists. To answer this purpose it is inadequate, because it has no *correlate*. *Father* is the correlate of *Son*. There is no related name to denote *the other distinctions* of the Godhead if *Word*, be the related name of the *second*: then the *first* and the *third* are without such name, which to admit would be absurd; for it would imply that the related state is not declared in divine revelation at all: but such inconsistency is not to be charged on the Scriptures. On the contrary the Bible itself satisfactorily settles the account. The glory of the *Logos*, is the glory of the Son—the only begotten Son which is in the bosom of the Father, δοξαν ως μονογενης παρα πατρος. The υιος μονογενης is the proper distinctive name which denotes his eternally related state. The Father is its correlate, constantly to denote the related state, of the first person in the Godhead. These correlates are used many hundred times in the Bible.

The preference, which Mr. Stuart gives to *Logos* instead of *Son*, as denoting an eternal relation in the Godhead, would have astonished us were we not accustomed to the triflings of serious critics and eager

cend: but we could wish he had employed a less splendid diction. His mode of thinking and his style of writing have some resemblance to those of *Drew* and *Foster*, no mean men: and perhaps we might add a name forever to be respected in the more profound researches of metaphysical Philosophy, *Dugald Stuart*. The style of that entire school appears nevertheless to us, less adapted to the philosophy of mind and the depths of Theology, than to what is usually called elegant literature. We admire it exceedingly in some of the Essays of *Blackwood's* Magazine; and especially in the *Lights and Shadows of Scottish Life*; but the imagery is too abundant and too brilliant for such subjects as Dr. Kidd selects for discussion. A sufficiency of light properly directed to the painting, serves to exhibit the finer strokes of the pencil to better advantage than would a blaze of sunshine throughout the whole apartment. A glare of light is no auxiliary to accurate discrimination.

We close this review with some extracts from the excellent book to which we have applied these remarks.

"When our opponents affirm that the Sonship of Christ cannot be eternal, because it is a contradiction, this is only taking for granted the thing to be proved, and then reasoning in a circle on their own assertion. They take for granted the newness of a relation on the part of God, towards man; they take for granted the impossibility of the Eternal Sonship of Christ; they admit related states within the Godhead, and assert that one of these is a state not eternal, viz. that of Son, arising from the aspect of God in the plan of salvation. The state of Son must either be a mere name without meaning, or a reality. If it be a reality, it is real within the Godhead; for the most determined opponents of Christs sonship do not say that it is a relation between the person so called and man. It must, consequently, be within the Godhead, and between Divine persons. What is within the Godhead must have been always there; otherwise the Godhead is changed. A relation between Divine persons can no more have a beginning than the Divine persons themselves; otherwise, the Divine persons are not eternal, but fortuitous, in their state of existence. If the term Son be a mere name indicative of no state, but chosen by accident, and given because it is as

good as any other name,—the related states of the Godhead and the persons of the Godhead are nullities—language is no more the signification of human thought—universal scepticism respecting ourselves, all things, God himself, is introduced.

"But an eternal and immense person acting according to his own nature, cannot, by his own act, become a new person, or exist in a new relation to another. When we divest their reasoning of all ambiguity, it resolves itself into this:—that the eternal persons of the Godhead, in restoring man, became what they were not from eternity; one of them, consequently, did become Son in relation to another, or he became Son to man, or his designation of Son is an empty name. We reply; he could not, thereby, become Son to the other Divine persons, because he is an eternal person; he could not become Son to the creatures, because their nature is not his nature, because they cannot change that which is eternal: he could not be Son by mere empty name, because such an assertion overthrows all principles of belief in the existence of God, of created mind, or of created matter. Can the procedure of Divine persons in creation, in providence, or in redemption, cause them to exist in states in which they were not prior to such external exhibition? Can the mode in which man apprehends Divine persons, constitute in them new states? Can the feelings of man, experiencing in salvation, these persons to be Father, Son, and Holy Ghost—be also *their* feelings, and produce in them such states? Legitimate reasoning answers, No."

"The human nature of our Lord did not possess the constitution of existing separately, for this express reason, viz. that it might exist far more gloriously than it could have done separately. Hence, when exalted, it exists in a constellation of glories, more illustrious than any being in the universe can possess. It has the utmost extent of perfections resident within it; for all the perfections of Godhead are exerted upon it, that it may pour forth a flood of perfections more effulgently than any other created being. It is a central existence, where the Godhead, the angels, glorified spirits, and good men, meet. It is the vehicle of union, by which men who have departed from God, may return to him. It is an adaptation which meets the wants, and removes the crimes, of countless myriads. It is that bright and benevolent object, before which the darkness of crime, and the sorrows of earth shall disappear. It is the Scheckinah of heaven; for in it the Godhead manifests its presence. It possesses the principle which obliterates the principles of evil and expands the principles of good. It has undergone the vicissitudes of earth, and enjoys the raptures of heaven. From it flows an "exceeding and eternal weight of glory," which is laid up for the just in other scenes. It has expelled the principles of sin, that men might dwell with God—that God might be their God, and they his people. It is the "all in all" to celestial and terrestrial beings. It kindles within men's souls the warmth of devotion which was extinguished by sin—restores them to

that community from which they have estranged themselves—brings them within the circle of that family from which they have strayed—and procures them pardon for that rebellious conduct by which they have broken fealty to their Governor. Through the abundance of its merits, and from the influence which it imparts, the sorrows of life are alleviated and sweetened—its joys are enhanced; the gloom which shrouded eternity from time is removed, and the intellectual vision extends to those scenes where the virtuous of this world enjoy "rest from their labours, and their works do follow them." It has, in one word, "finished the transgression, made an end of sins, made reconciliation for iniquity, and brought in everlasting righteousness."

FAREL AND CALVIN.

(THE DEATH OF SERVETUS.)

On this subject it may not be irrevelant to notice a fact which is but little known. Indeed, the mistakes relative to it, arising in the first instance, from malicious misrepresentation seem to have been handed down from age to age, without being ever accurately scrutinized afterwards, and thus obtained a validity which they ill deserved. And here, the writer of this note must express his regret to be obliged to differ from the author of the "Evangelical Biography." It is well known; that Mr. Middleton visited Geneva for the purpose of procuring documents relative to the peculiar circumstances connected with the lives of the eminent individuals, whose memoirs he subsequently published, but at the same time it *does* appear that several, which have been since brought to light, eluded his research, while others were presented to him which were forged or mutilated.

In his sketch of the life of Farel, Mr. M. makes no mention of his attending Servetus to the stake, and not only this, but in the memoir of Calvin, it is stated, that Farel was at Neufchatel, where the unhappy and deluded being suffered, and Calvin's let-

ter to him on that occasion is given at length. If this letter in the hand writing of Calvin, really exists, it may perhaps furnish undeniable testimony against the arguments now to be adduced on the contrary side; and which if substantiated will not only add another to the many instances of Farel's piety and zeal, but will tend naturally to rescue the memory of Calvin from the obloquy with which too many have hitherto endeavoured to blacken it.

About three years ago when the writer of this note was on the continent, an attempt was made by the editor of a periodical publication in Zurich, a man of avowed Socinian principles, anew to asperse and vilify the labours and character of the Geneva Reformers. He was answered by a gentleman in Bern, who was fully qualified both by talents and erudition, and accuracy of research, to do justice to his subject; and it is to his volumes, which the writer saw in MS. first composed in German, and subsequently translated into French by himself, that he is indebted for the interesting information he has acquired relative to the conduct of Calvin, on the ever to be lamented occasion alluded to.

First, M. de L. states that he had lately met with a very old volume in the German language, in which Calvin's deportment and doctrines were discussed. He then adds, the affirmation of the author, that he had a book beside him in which was a copy of Calvin's letter to Farel, on the night preceding the execution of Servetus. A translation of the letter is then given, in substance as follows:

"*Dear Farel.*—I have just returned from the council, where I used all my influence to have the punishment of Servetus commuted, but in vain. I am so much exhausted that it will be impossible for me to attend him either to night or to-morrow. I commend the unhappy man, therefore, to thy unremitting care. Thy brother,

CALVIN."

This letter was in Latin, which language it is well known the learned of that period generally used in writing.

If this be an authentic document* it will go far to exonerate him, from whose pen it came, from that reproach which the fate of Servetus will then have so unjustly cast upon him. In order to prove the fictitious nature of Calvin's letter to Farel, as given by Mr. Middleton, on which much of the validity or invalidity of the foregoing must rest, it is further alledged by M. de L. in his reply, that Farel not only attended Servetus to the stake, as we have already remarked, but that he actually passed the preceding night with him in his cell, which would have been utterly impossible had Farel been at Neutchatel, according to the address of the letter in question, as Servetus was condemned on the twenty-sixth of October, and suffered on the twenty-seventh.

The conduct of Farel, supposing our present statements correct, seems, on this melancholy occasion, to have been exemplary in the extreme. His first object was, to endeavor to prevail on Servetus to recall the sentiments he had maintained, as the slightest retraction would have been accepted by the council, who conceived the success of the rising reformation to be closely connected, either with his punishment, or with a public disavowal of his former opinions, in case of a pardon being extended to him; and would gladly have embraced the easiest alternative.

This however he soon found it in vain to press; and he then flew as his only remaining refuge to the mercy seat, there to intercede for him with an angry God. Nor did he desist from supplicating at his behalf, until the unhappy being was enveloped in flames.

In the account of this transaction, as given by Mr.

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* Bayle in his Dictionary Art. Farel, Ancillon, Vie de Farel, p. 9[illegible] 1 0 —Farel says, that he (i. e. Farel,) was present at Servetus' execution.

Middleton, no mention is made of any one having visited Servetus after his condemnation, except Calvin, in company with two of the magistrates: and that more as something casual, and at the request of the criminal, than as the Godly counsellor of an offender under his awful circumstances.

Whether the narrative as we have related it, is more accordant with that deep spirit of piety, which, amidst some asperity of disposition, is universally admitted to have been the ruling principle of this extraordinary man, than the other as hitherto received, it is not difficult to determine.

It may be added, as affirmed by M. de L. that so far was Calvin from bearing any personal ill will to Servetus, whom he at the same time opposed with all the energies of his powerful mind, as the enemy of the truth, that he wrote to him at Lyons, after his escape from Vienna, conjuring him not to come to Geneva, as otherwise a prosecution would be unavoidable.

Indeed the writer of this note cannot prevail upon himself to believe, that among all the pious ministers who were at that period assembled in Geneva, none should have been found, who would pass the night with a poor guilty sinner, doomed to appear on the morrow in the presence of his Judge—none, to accompany him to the place of execution—none, to bow his knees for him at a throne of grace—none, who would whisper in his ear to the very latest moment—"Him that cometh to me I will in no wise cast out" to the very latest moment, not one, who would watch, intreat and pray!

He expired, without any signs of repentance, but at the same time, unhappy being! manifesting great dread of death.

The following is copied from a little work entitled Tales from Switzerland. The writer is an Englishmen, and the friend of the Rev. Mr. Mallom,

in Geneva, who is well known as a Confessor for the truth in that apostate city. I have a work whose title is 'the life, feelings, and plans of Calvin translated from the German, by G. H. Reicke, Lutheran Minister in Zutpher, with a recommendatory preface by H. Muntinghe a distinguished professor of Theology in the University of Groningen, Holland. The German author who signs himself J. F. W. T. says in his preface—" A short time since I met with a collection of Calvin's letters, which was the more acceptable to me, because I had long cherished the wish of becoming better acquainted with the man. I read and read again—I scarcely trusted my eyes when I found here (in these letters) a different man from what I had preconceived. I was not ignorant of him as an unbending, polemic defender of the truth; and the death of Servetus constantly in some degree alienated me from him. I did not wish to have many Calvins living in these times. How then was I astonished when I found him here (i. e. in these letters) so far as a man can judge, on the score of goodness of heart, full of humanity, sympathy, friendship and sociability. I compared all the histories of his life with this, (view of him furnished by these letters,) as also all the information of him from other sources, and I found that he was not justly characterized. Both unfolded his differences of opinion from others, but neither did justice to his goodness of heart."

CALVIN'S LETTER.

From Calvin *to* Luther, *expressive of the mutual affection of the two venerable Fathers, and of their sincere interest in the glorious work of reformation.*

To the most excellent Pastor in Christ's Church,

Doctor Martin Luther, my most honored Father, Health.

Having observed, that almost all our French, who have left the darkness of Popery for the true faith,

have yet made no alteration in their Confessions, and thereby continue to pollute themselves with the sacrilegious idolatries of Popery, as if they never had any taste or knowledge of the true doctrine, I could not refrain from blaming such sloth and negligence in the sharp manner which I thought it so justly deserved: for what can I attribute to that faith which, lying buried in the mind, produces no confession? or to that religion which lies buried under the appearance of idolatry? But I do not propose to discuss this point now, having already treated that matter at large in two books, where you will more clearly see my opinion, if the reading of these books would not give you too much trouble. The reading of them has already had a good effect upon some here, who before were entirely regardless of this matter, and set them upon considering what was to be done. But, because it is a matter of great difficulty, regardless of our own interest, to expose our lives to danger, or to bear the imputation of having given offence to our brethren, or to quit our fortunes and undergo a voluntary banishment from our native country and friends;—moved by these difficulties many are hindered from entertaining any positive resolution, and for this backwardness they offer some, and those specious reasons; though it is very apparent that they lay themselves to find out specious pretences for this purpose; but as they acknowledge that they have many doubts, they wish to have your opinion upon this point; and as they deservedly entertain the greatest reverence for you, your opinion will have a great weight with them. They have therefore entreated the favour of me to send a particular messenger to you who may bring back to us your answer to this point: and I, knowing how highly it concerns them to be assisted by your opinion, in order to remove these doubts under which they at present labour, because I should have done this upon my own particular account had they not desired it, I

could by no means refuse to comply with their request.

Now, therefore, my most honored father, I beseech you by Jesus Chrisi, that you will not refuse to take this trouble upon you, as well for theirs as for my sake, and first, that you read over the letter that goes to you in their name, and then, that you will either read over my books, or if that will take up too much time, that you will employ some other person to read them, who may lay the substance of them before you, and when that is done, that you will be so good as to send us your opinion by the bearer. I own that it grieves me, in the many and great affairs in which I know you are engaged to give you this trouble; but from your acknowledged goodness and humanity when you consider the necessity I am under, I flatter myself with the hopes of your pardon. I wish I could fly to you that I might have the happiness of an hour or two of your conversation; for I could wish not only to converse with you on this, but upon some other subjects, which would I am persuaded redound greatly to my benefit. But what I am not allowed to enjoy in this world, I hope will soon happen in heaven.—Farewell, most eminent man, most eminent servant of our blessed Lord, and my most honored father! May God continue to direct you to the end by his blessed Spirit, for the common benefit of his Church! Your own,

Feb. 12th, 1545. JOHN CALVIN.

CONGREGATIONAL LIBRARIES.

It cannot be expected that the greater number of families in any congregation will possess the means to provide, the inclination to purchase, or the capacity to select books for the formation of a library sufficient to supply the means of reading, all the leisure

hours that ought to be so occupied. Congregational effort ought, by united exertion, to supply what family effort never will. Much has been done in this way within a few years in Scotland, and in many parts of the United States. The subject cannot be pressed too earnestly on the attention of those active Christians, who are desirous of promoting religious and general information. The American Evangelical Tract Society is setting an example, which we hope others will copy. Very considerable donations have been made in books for the formation of a library. Among other books, the following is a list of works from the pen of members of the Reformed Presbyterian Church in Britain and America. The greater number are written by the ministers of this body, and most of them published since the commencement of the present century.

Britain.

1. Declaration and Testimony of the Reformed Presbyterian Church in Scotland.
2. Summary of the History, Principles and Testimony of the same church.
3. Directions for fellowship meetings.
4. Thorbourn on civil government.
5. Fairly's Defense of Reformation Principles.
6. History of the old dissenters.
7. Explanation and Defence of the Terms of Communion.
8. Warning against Popery.
9. do. against Socinian and Unitarian errors.
10. Stephen's answer to 12 Queries on the subject of church and state.
11. ——— Letters on the Erastianism of the present British constitution,
12. Reed on peace and truth.
13. ——'s Lives of the Westminster Divines.
14. Thomson's Sermon's 2 vol. 8 vo.
15. Henderson's Edition of the Jus Divinum Presbyterii.

16. ——————— of the Auchansaugh Covenant.
17. Mason's Dissertations on Prophecy.
18. ——— Sermons.
19. Young's Christian Selector.
21. Paul's Vind cation of Creeds and Confessions.
22. Stavely's Tracts.
23. M'Millan on the Re-exhibition of the Secession Testimony.
24. ————Defence of Presbyterianism.
25. Sermons, by M'Millan, Fairly, the two Reids, Ruet, Cowan, Simington, &c.
26. Michael Shield's Faithful Contendings.
27. Howie of Laugh Goyne's Tracts.

Mr. Howie has been generally known by the title of Laugh Goyne, from the name of his landed estate. He published the Cloud of Witnesses, and was very industrious in collecting accounts of the lives of the Martyrs, for the Covenanted Reformation in Scotland, and in publishing them. For this he is honoured by the title of Old Mortality in the Tales of my Landlord.

American.

1. Reformation principles exhibited.
2. McKinney's Rights of God and Man.
3. Wylie's Sons of Oil.
4. ——— Discourse on Covenanting.
5. Gibson's Tracts against Hopkinsianism.
6. M'Leod's Negro Slavery unjustifiable.
7. ——— Messiah Governor of Nations.
8. ——— Ecclesiastical Chatechism.
9. ——— Lectures on Revelation.
10. ——— view of the Character, &c. of the late American War.
11. ——— on True Godliness.
12. ——— on the Gospel Ministry.
13. ——— Edition Larger Chatechism.

14. McMaster's Duty of Nations.
15. ——— Embassy of Reconciliation.
16. ——— Defence of Important Doctrines.
17. ——— Analysis of the Shorter Catechism.
18. ——— Apology for the Psalms of David.
19. Black on the Communion of Saints.
20. Willson's Review of Resolutions, &c.
21. ——— on the Atonement.
22. ——— Subjection of the Kingdoms to Messiah.
24. ——— Review of Miller's Letter.
24. ——— on Civil Government.
25. Milligan on Grace and Free Agency.
26. ——— Defence of Infant Baptism.
27. ——— Edition of the Westminster Confession.
28. ——— Narrative of facts, &c.
29. Minutes of Ecclesiastical Proceedings.
30. Strictures on Mason's Plea for Catholic Communion by the Rev. Jas. Chrystie, pastor of the Reformed Presbyterian congregation—Albany.

We have just received the second edition of the Strictures, from Scotland, where it has been re-published, with the recommendation of the celebrated Dr. M'Cree, author of the life of Knox, &c. and that of the learned Paxton, professor of theology, Edinburgh. The American edition was anonymous, on which the Scottish publisher has the following remarks.

"When the author published these Strictures he was in connexion with the Associate Reformed Church. Reluctant to appear in print against any of his brethren in the same communion, he withheld his name from the American edition. The friends of Reformation principles in Scotland, of different denominations, regretted that a work, whose appearance in public they did cordially welcome, should labour under the disadvantage of an anonymous cha-

racter. The author was apprised of this, and permission to prefix his name to a Scottish edition requested. As the judicatories of the Associate Reformed Church have now formed a union with the General Assembly of the Presbyterian Church, and as the author has given in his accession to the Reformed Presbyterian Church,—the reasons for formerly withholding his name from the work have ceased, and he has obligingly allowed it to be prefixed to this edition. EDITOR."

Paisley, September 20, 1822.

MISSIONARY STATISTICS.

Methodist Wesleyan Missionary Society.—Revenue for the year ending 24th June, 1819, $110,378 increase above the preceding year, $19,889. The committee of management consists of

Methodist ministers,	27	
Laymen,	25	
Missionaries in its employ		
Ireland, (using the Irish language		11.
France,		5.
Gibralter,		1.
Ceylon,		18.
Continental India,		3.
New South Wales,		2.
West Africa,		2.
South do.		4.
West India Islands,		36.
Demarara, (S. A.)		2.
Canadas,		8.
Nova Scotia and New Brunswick,		18.
Newfoundland,		10.
Total,		120.

This does not comprehend any but the missions of one society in London.

14. McMaster's Duty of Nations.
15. ——— Embassy of Reconciliation.
16. ——— Defence of Important Doctrines.
17. ——— Analysis of the Shorter Cate-
chism.
18. ——— Apology for the Psalms of David.
19. Black on the Communion of Saints.
20. Willson's Review of Resolutions, &c.
21. ——— on the Atonement.
22. ——— Subjection of the Kingdoms to
Messiah.
23. ——— Review of Miller's Letter.
24. ——— on Civil Government.
25. Milligan on Grace and Free Agency.
——— Defence of Infant Baptism.
——— Edition of the Westminster Con-
——— Narrative of facts, &c.
——— of Ecclesiastical Proceedings.
——— on Mason's Plea for Catholic Com-
Rev. Jas. Chrystie, pastor of the Re-
terian congregation—Albany.
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Jamaica, in 1765—within two years had been baptized, 550.
This mission is now declining.
Antigua—under their care negroes, 12000.
Barbadoes, baptized in 1794, 75.
They have numerous other missions, of which we have no means of ascertaining the number of proselytes.

ITEMS OF INTELLIGENCE.

We have lately received from Berlin, Prussia, the October number of a magazine entitled, "*Neuste Nachrichten aus dem Reiche Gottes*," or the Ecclesiastical Intelligencer. It is evangelical, and contains many important articles of news, which are however already known to the readers of English magazines. The articles are, Extracts from the journal of Mr. Campbell—state of religion at Sierra Leone, (Africa)—correspondence of the missionary society of Baale—warning to profane swearers—reception of the New Testament among the Jews—report of the Netherland society for the promotion of Christian knowledge, &c. Also, an animated address to the members of the Prussian Parent Bible Society, by which it appears that the cause of Bible Societies prospers in Prussia. Also a specimen of the tracts published for the converson of the Jews—a very pathetic address to the mothers and daughters of Isreal.

The efforts made in Prussia, Poland and Germany, for enlightening the children of Isreal, and bringing them back to the fold of Christ, are great and praiseworthy, and, however, infidels may sneer, they will be successful. The success of Mr. Free in his mission, is most encouraging.

THE

EVANGELICAL WITNESS.

VOL. I. APRIL, 1823. NO. IX.

PERSECUTION OF BRITISH REFORMERS.

OUR readers will recollect that upon the restoration of the house of Stewart, after the formation of the Westminster Confession of Faith, Catechisms, Directory for Worship, &c. and the swearing of the Solemn League and Covenant, by which the king and all ranks in the three kingdoms were solemnly bound to adhere to them, the throne violated its covenant with the people, and with God, and commenced a violent persecution. They have seen the Marquis of Argyle, and the Rev. Mr. Douglass, seal their attachments to these formulas, and to the covenants with their blood. The tide of persecution was not stayed by the stand which these great and good men made against the malignant enemies of truth and godliness. On the contrary its floodgates were opened wider, and the blood of the saints flowed in greater profusion. It was not confined to Scotland, the strong hold of Presbyterianism, against which the power of the persecutors was exerted.—The object of the king and his privy councillors was to destroy utterly the Presbyterian form of church government, as well as to banish orthodoxy and godliness from the three kingdoms.

The English Presbyterians were soon made to feel the arm of power, and reap the bitter fruits of their unadvised and hasty restoration of a persecuting

family to the throne. On the 24th of August, 1662, no less than 2000 Presbyterian ministers were violently wrung from their congregations, and the church door closed upon them, in virtue of an act of Parliament, called the act of uniformity, by which they were ordered to abandon in their public ministrations, the Directory for Worship to which they were bound by solemn covenant, and also to relinquish the Presbyterian form of church government. They refused to comply, were driven from their charges, and received the name of *Non-conformists.*

No remonstrances, no conscience, no obligations of oaths, no mercy could move the persecutors from their fixed purpose to break down the carved work of the sanctuary, and destroy all the temples of the Lord in the land. The act of 1662, deprived of their pastors more than double the number of congregations now supplied with ministers in the whole Presbyterian church of the United States. What a sweeping desolation must have been produced! What reason would posterity have had to admire the Christian fortitude of those ministers, had they firmly adhered to their first resolution! Many of them, indeed, did so, especially the old and gray headed, who lived and died in poverty, and suffering reproach rather than violate their covenant with God, by departing from his truth. Some of them fled to Holland, as some Scottish ministers had done before them, and there were received by their reforming brethren with open arms, and had provision made for the supply of their wants.*

They did not all cease to preach the gospel; for though they were banished from their churches, they had opportunities of preaching in private houses, and, when the season would admit, of dispensing the word

* The ancestors of the Rev. Dr. Livingston, of Brunswick, fled from Scotland to Holland, in the time of the persecution. Many of the family were distinguished Covenanters.

of life in the fields and on the mountains to multitudes who attended their ministrations. But this was done with no small hazard, for there were severe laws enacted against holding conventicles, as these meetings were called; and writers were employed or volunteered their services to render them objects of scorn and derision. But their enemies used other arms than ridicule. Many of the most learned and faithful ministers, were confined in prisons for the crimes of preaching, and praying, and adhering to the truth of God, to which they and the whole nation were bound by engagements, as solemn as can be entered into by man.

On the first of October of the same year, a council was held in Glasgow, and decreed that all the ministers who had been ordained after the year 1649, or from the close of the sessions of the Westminster Assembly, and who would not receive collation or admission from the Bishop of the diocese where they resided, should be deprived of their stipend for the current year, removed from their parishes, and Presbyteries, and abstain from the exercise of any part of the ministerial office. Their parishioners were also prohibited, under severe penalties, from attending upon the ministration of any of their ministers who should dare to violate this decree. Bishop Burnet, who was no friend to the Covenanters, says, in his history of these times, that the duke of Hamilton who was a member of this council, told him, while the decree was under discussion, "that they were all so drunk," as to be incapable of rationally discussing any subject that came before them. Such, indeed, was their character as to render this highly probable; and their measures could proceed from none other than an ungodly crew. But they had power on their side to carry into terrible execution their iniquitous decrees. Some ministers, loving this present world, like Demas of old, conformed to the decree, abandoning Presbyterianism, and viola-

ting their oaths to God and the church. Many were found faithful. No less than 400 of the greatest and best ministers of Scotland refused to conform.

Among these we may mention the Rev. John Livingstone, who refused to comply, and was called before the council for examination, on the 11th of December, 1662. He had been very particularly distinguished among the Covenanters, as a zealous and able advocate of the Confession of the Westminster Divines, of the whole system of ecclesiastical order which they had framed from the Word of God, of the National Covenant of Scotland, and of the Solemn League and Covenant. His powers of popular eloquence probably exceeded those of any of his contemporaries in Scotland. His success in the ministry was truly astonishing. In one sermon preached in the church of Shots, from Ezek. xxxvi. 26, on Monday subsequent to the administration of the Lord's supper; he was made the instrument, historians tell us, of gathering to the Lord 500 souls; and in another sermon, preached about three years after at Holywood, in Ireland, of bringing from the kingdom of darkness into the kingdom of Christ, 1000 persons. He was one of the commissioners sent to the king at Breda, and it was he who tendered the covenant to the king, before he was permitted to land in Scotland: This was the Livingstone who was brought before the council, to answer to the charge of non-compliance. He would not take the oath of allegiance, as tendered to him by the council, and was ordered forthwith to leave the kingdom, which he did within 46 hours after, and retired to Holland, where he lived until 1672, honoured by all good men who knew him.*

On the 22d of July, the following year, Lord Waristoun, who is called by historians, "the eminently

* It is of this gentleman, we understand, Dr. Livingston, of Brunswick is descended.

learned and pious," suffered martyrdom in the same glorious cause. He heard the sentence pronounced upon him with such meekness and composure, as filled all who heard him with admiration. In the prison, from the passage of the sentence until the day of his execution, he lived in the full assurance of faith, and had the most joyful anticipations of the glory and felicity of the heavenly sanctuary. After dining very cheerfully among his godly friends, on the day of his execution, he said, "I shall sup in heaven, and shall drink new wine in my father's kingdom."—When he ascended the scaffold, about 2 in the afternoon, he read a written address to the spectators, in which he bewailed some compliances into which he had been seduced, in order to escape the beatings of the tempest, when it first broke upon the nation; declared his adherence to the covenants, and work of reformation, then kneeled down and prayed with fervour very remarkable. He began in the following words, "Abba, Abba, Father, Father, accept this poor sinful servant, coming to thee through the merits of Jesus Christ." He then exhorted all the people to adhere with unbending firmness to the truth and covenants of the Lord of Hosts, assuring them that he for whom they suffered, would support them, and give them a glorious crown of righteousness.—After he concluded this short and pathetic address, he said to the executioner, "Now perform your office," and cryed aloud, "O! pray, pray, praise, praise." Death rode his pale horse through the land, and many sealed their oath to God with their blood. Old, young, learned, unlearned, laird and peasant were cut to pieces by the swords, and pierced by the sabres of Dalzel, Claverhouse, and their ruthless bands. The Covenanters at length embodied for the defence of their religion, their wives, children, lives and country. Their banners streamed on the mountain sides, while their wives and children were concealed in the vallies and glens behind. It was

this which led to the battles of Drumclog, Bothwell Bridge, and Pentland Hills. The whole nation groaned, but few were willing to risk all for a good conscience, and for the glory of their God.

The court, at length, not weary of shedding human blood, for like the fell tyger, in that they revelled, but perceiving that there was no prospect of succeeding by these violent measures, adopted an expedient, intended to divide the Presbyterian Covenanters, and it succeeded. It had, no doubt, been perceived that some were more bold, decided and magnanimous; while others were less firm, and more disposed to yield. The elder, more conspicuous, and more influential ministers and people, who were foremost in the work of reformation, had been removed, at least the greater part of them, from the field of action; some had gone down to the grave in peace, some had been driven away into banishment, and others had been cut off by the sword of the persecutor. And while the cruelties of persecution increased the number of those who espoused openly the cause, they were new levies, the strength of the phalanx had been weakened, and the unity of action diminished. The enemy beat a parley.

June 7th, 1669, an act commonly called the act of indulgence was proclaimed. All those ministers who should receive collation from the bishop, that is accept from him appointments, and be subject to his authority, were allowed by the act to preach and collect their stipends. Those who would not so comply were permitted to enjoy the manse and glebe. All who would accept of this indulgence were enjoined to attend to the judicatories held by the bishops. They were not permitted to baptize any but those who belonged to their own parishes, nor to admit to the Lord's table any but the members of their own congregations, and restraints were laid on their preaching. All persons were prohibited from holding conventicles, and from all lecturing in

e houses. It also contained an order to pro-
with all severity against those who would refuse
nply.

all this the king assumed to himself the supreme
· over all ecclesiastical persons and affairs, and
who accepted the indulgence admitted the
thus usurped. In fact he issued the indulgence
the same iniquitous exercise of prerogative by
ı he carried on the persecution. Monstrous as
s was, many ministers of the gospel were found
to come and nestle under the vulture's wings,
ı were yet dripping with the blood of their fa-
and brethren; many, who consented to have
res made by the king in the commission, which
had received from the Lord Jesus Christ, to
h the whole truth of his holy Word. Within
days ten ministers accepted the indulgence,
oon after seven others. That so few did at
ccept the proffered boon, shews the light in
ı it was viewed by the great body of the Pres-
ian clergy. If the majority thought it iniqui
o accept the indulgence, it was not less disgus-
o the greater part of the Presbyterian body of
ssors.

is act of indulgence was followed by another de
issued November 16th, of the same year, in
ı the king declares himself the sole supreme
of all persons and causes, ecclesiastical, with-
kingdom, and by which he professes to res-
all laws and constitutions, which in any way
avened or limited this usurped claim of juris-
n Ministers from day to day came in and re-
d the indulgence, thus weakening the hands of
who endeavoured to continue faithful, and in-
ing the load of obloquy which was heaped upon
. The indulged ministers had agreed among
selves that they would revive the practice of
ring, or expounding in the forenoon service,
portion of the holy Scriptures—a practice that

had been extensively introduced during the sessions of the Westminster Assembly, among the Presbyterian clergy: but which had fallen into disuse, from the restoration of Episcopacy. The bishops complained of it now as an innovation, and the council issued an order prohibiting it as of dangerous tendency. Notwithstanding, the list of the indulged continued to increase greatly from month to month.

Abandoned by so many of their brethren who loved the praise of men, who Demas-like, loved this present world, the Covenanters were subjected to fresh insults, and had still more cruel mockings, scourgings, and imprisonments to endure. In the month of July, 1670, a very severe act against conventicles was passed by the parliament of Scotland. By this act those ministers who had been ejected, and had not accepted the indulgence, were prohibited under pain of fine and imprisonment from praying in any house except their own, and also from preaching in the fields, under pain of death and confiscation of goods. Heavy fines were also imposed upon all those who should hear any of these ministers preach, or give them any countenance in their ministerial labours. All these acts decreeing iniquity, were executed with tremendous severity, and even exceeded by the merciless soldiery, who were employed to *dragoon* the people and the clergy into the measures of the court.

The first indulgence had so weakened the Covenanters, that the court resolved upon issuing a second, which was promulged Sept. 3d, 1672. More than 120 of the ejected ministers were indulged by name, should they comply with the restrictions, which were in no respect less iniquitous than the former. Why should we enlarge on this painful subject? A large majority of the non-conformists who had suffered for years were caught in this snare,—abandoned their covenant engagements, trampled truth in the dust, betrayed the church and the liber-

ty of the citizen into the hands of a tyrant, and to their perpetual shame be it spoken, many of them became bitter enemies of their former friends. Many, however, did still nobly adhere to the truth, and to their solemn vows, nor was their adherence in vain; for as we shall see hereafter, their magnanimous attachment to the good cause, did ultimately effect a revolution.

ON THE HEBREW TITLES TO THE PSALMS.

Expositors of the Scriptures have generally confessed their incompetency to explain fully the import of these titles. The difficulty has in part arisen from the many technical phrases that are introduced into them; such as the names of instruments, of which, having been disused for many centuries, we have no knowledge. Bishop Horne confesses that he was rarely able to satisfy himself entirely, as to their signification, and he has left the consideration of them untouched in his paraphrase.

The commentators, however, seem generally to have taken it for granted that they are given by divine inspiration, and so form a part of the Word of God. This question is worth examination. For ourselves we are inclined strongly to the opinion that they are Rabbinical: prefixed, as the titles were by the translators to James VI's Bible. It is true, that the division of the Bible into chapters and verses, did not take place, as we now have them, until long after the Christian era. But this remark does not apply to the book of Psalms. From their very nature, they were divided originally as we now have them, except as far as regards the verses. Even the verses in cxix. psalm, are inspired sections, for every verse of each of the 22 parts, begins with the letter of the Hebrew alphabet prefixed to it in our large Bibles.

Paul mentions the 2d Psalm, in his speech to the men of Antioch, in Pisidia, Acts. xiii. 33—a plain proof that the book of Psalms, existed in the days of the Apostles, as we have it now.

Though the Hebrew titles may be Rabbinical, they may yet be very ancient, even older than the Christian era. Our reasons for questioning their inspiration are :—

1. They do not appear to have that majesty and power that characterise every part of the inspired Scriptures. "The word of God is quick and powerful, sharper than any two-edged sword."—Is it not so that they want that quality in the experience of every reader of the Bible ? If the most learned commentators, are unable to explain satisfactorily the sense of many of them, how is it possible that the plain reader should know their meaning or feel their power ?

2. The Septuagent translators do not seem to have considered them inspired. It is evident the greater part of them at least, were affixed at the time that translation was made, for many of them are translated, almost literally in the Greek version. But the liberties which they take with them seem to forbid the idea that they considered them of divine authority. The Hebrew title to the xxiv. psalm, which is the xxiii. of the Greek version is :—"a psalm of David ;" in the Septuagent it is :—"a psalm to David of one of the Sabbaths." That of the xxvi. is merely :—"of David," to which the seventy add;—"before the annointing." To that of the xxix. they add ἐξόδιε σκηνῆς, "exodus of tabernacle." To the xxxiii. they have affixed a title, where there is none in the Hebrew. Examples of this kind might be multiplied. We are aware, indeed, that the seventy do, in many instances, use an unwarrantable liberty, in abridging and in paraphrasing the original; but the great freedom which they use with these titles, seems to be inconsistent with their having believed that they are inspired.

8. We rely, after all, chiefly on their inaccuracy. If it can be made appear that any of them is beyond doubt inaccurate; it will set aside the divine authority of the whole. The vigilance which the Jews have exercised over the original, renders it utterly improbable, not to say impossible, that there could have been any change introduced. This is no argument, however, against their having been inserted by some Rabbi, without inspiration; for no one ever thought that the authors of our present version were guilty of adding to the inspired word, when they inserted the English titles.

The title to the lx. psalm, is accurately translated in our version.

"To the chief musician upon Shushan-eduth Mictam of David to teach, when he strove with Aram-naharaim, and with Aram-zobah, when Joab returned and smote of Edom, in the valley of Salt twelve thousand." The battles to which, according to the title, this psalm refers, are recorded ii. Sam. 8, and i. Chron. 18. They were fought nine years after David was king over all Israel. The title says that Joab returned and slew in the valley of salt 12,000 men; whereas David, is said, in second Samuel, and in first Chronicles to have slain 18,000 men, in the Valley of Salt. To reconcile this difference of 6000, has given commentators much trouble, and, indeed, it appears to us irreconcileable.

David had extended his conquests, before the battles with Hadarezer, king of Zobah, and Toi king of Hamath, as far as the river Euphrates: for these battles were fought, when he went to recover his border on that river. Before the reduction of Aram-naharaim, or of Mesopotamia, for the former is the Hebrew name of the country between the Euphrates and Tigris, he must have conquered the Moabites, Edomites, and Ammonites, as he would not leave nations so powerful unsubdued in his rear. Mesopotamia is five or six hundred miles north east from

Jerusalem, and before extending his conquests to so great a distance, the nations bordering on Judea must have been reduced under his power.

We know, however, from the text of the psalm, that Edom was not subdued when it was written. The writer says, v. 8, "over Edom will I cast out my shoe," again, v. 9, "Who will lead me to Edom?" Edom then was not conquered.

In the first verse of the psalm, the writer alludes to great reverses experienced; but we read of no reverses [illegible] his arms, in his wars with the Syrians [illegible] one.

But with [illegible] matter beyond all controversy, in our apprehension is, that the psalm was evidently composed before David was king over all Israel, and consequently, nine years before the date to which the title refers its composition. It is said, v. 6, "I will divide Shechem, and mete out the valley of Succoth." In both of these, the future tense is used. I will divide *(Ackelek)* Shechem. This verb signifies to portion out by inheritance. It is the word used in Joshua, for dividing to the tribes their inheritances. I will mete out *(Amedd)* Succoth, the future tense. Now both Shechem and Succoth belonged to Israel, and they were not in David's possession, when he wrote this psalm. Hence, it must have been written before he was king over all Israel, and at least nine years before the date to which the Hebrew title refers it. We conceive it is impossible to establish any inaccuracy more clearly than we have that of this title. It is then, and all the others Rabbinical.

It may be asked, are these titles then useless or unimportant? Far from it. Though we have discovered that there is an error in one of them; they may be, and probably are generally correct. They are a very ancient, brief, Rabbinical commentary, which may often furnish us with a key to the true signification of the psalm. Very probably they were early directed as the titles import. Take even this

of lx. the first part of it, may be perfectly correct. "To the chief musician or leader of the band, upon Shushan-eduth, mictam, i. e. upon an instrument of musick of that name. These instruments were typical. Shushan, a lily, probably carved as an ornament on the instrument, and typifying the Lord Jesus Christ, who is "the lily of the valleys," Song. ii. 1. Odut-jewels, the instrument set with jewels, referring to the members of Christ's mystical body, who are called jewels, Mal. iii. 17. Mechtem—golden, made of gold, or gilded, typifying Christ, "whose head is as the most fine gold," Song v. 11. If we are correct in giving these typical explanations of the names of the instruments of music, it is a fair inference, that they ought not to be used under the New Testament, since the antitype has come.

The titles are useful in another respect; they furnish us with a general designation for the whole of this inspired collection of psalms. We have Hebrew names for the various species of composition. Mezemur, a psalm, Sheer, a hymn, and Tele, a song. The first of these words is used in the titles of the following psalms: 3—6. 8, 9. 19—24. 29—31. 37—41. 47. 50. 62—55. 66—68. 73. 75—77. 79—85. 81—100. 109, 110. 139—141. 143. The second word is found in the titles of the following psalms: 7. 18. 46. 48. 53. 76. 83—85. 87. 92. 108, 109. 120—134. The last of the three is found in the titles of 145, and 147.

The Greeks had three words importing a similar classification of the inspired poetry, ψαλμος, a psalm, υμνος, a hymn, and ωδη a song. The first of these appellations occurs in the Septuagent titles to the following poems of the book of psalms: 3—14. 18—30. 36—30. 42—44. 46—50. 61—67. 72. 74. 78. 83. 86. 87. 91. 03. 97—100. 107—118. 137—143. The second application is found in the following: 53. 54. 60. 66 75. The third appellation is found in those which follow: 4. 17. 29. 38. 44.

47. 64, 65. 67. 74, 75. 82. 86, 97. 90—92. 95. 607. 119—133.

Though the titles are uninspired, it does not follow that those words are of human invention, as applied to designate the several species of poetical composition contained in this inspired collection of poems; for they or their derivatives are found in numerous instances in the inspired poetry itself. Besides, the apostle Paul most evidently alludes to these names. Eph. v. 19. "Speaking to yourselves in psalms (ψαλμοι,) hymns, (υμνοι) and spiritual songs, (ωδαι) singing, &c." and in Gall. iii. 16. "Teaching and admonishing one another in psalms, hymns, and spiritual songs"—the same words as above. Here the Holy Spirit sets his seal of approbation to the use of these terms. None other could be intended but those of the inspired book of psalms, as there was then no other collection, and as we can not suppose that every Christian is to be a poet, in all the three, or even one of the three species of poetic composition. So the Jews would understand it, and so it was most evidently intended.

A LETTER TO THE EDITOR.

Being a Review of the Parties, which arose on the moral and religious consideration of the Yellow Fever, in New-York, in the Summer of 1822.

Dear Sir,

If the Title of this Epistle does not alarm you, I hope you will give it a patient perusal. Disposed to encourage free and profitable *Witness-bearing*, on moral and religious questions. I have heard much, and read much, on the subject of that *alarming pestilence* with which our fine city was visited in the last summer: and should you have no objections, it would

gretify me to see my reflections printed in your Magazine.

The Yellow fever commenced about the middle of July: and was recognized, as a malignant disease, by the board of health, before the end of the month. It disappeared toward the close of October. During its prevalence the alarm was universal—a third of the population abandoned their ordinary residence, and the public business of the City was transferred to the village of Greenwich, or the upper part of Broadway, while the principal families were scattered over all the land. The infested district was fenced in by the civil authorities—the places of public worship were closed up—and in the middle of many of our once crouded streets, the long rank grass, interspersed with stalks of Indian Corn, and the Vines of the pumpkin and the mellon, waved in the Wind. Silence reigned over the desolation.—Notwithstanding the rapid and the general abandonment of their business, and their abodes, by all classes of the community, there occurred *four hundred* cases of this afflictive pestilence, and *two hundred and thirty deaths*, in spite of all the precautions of a very faithful and fearless board of Health, and of the vigilance and skill of a medical faculty, inferior, perhaps, in science and humanity, to none, in any city of the world.

The Pestilence has been a *great Calamity*, to the City of New-York. This assertion is not to be questioned. Every member of the Body politic suffered and doth suffer still.

The lapse of five months, although it may have sufficed to wipe off the tears of the Widow and the Orphan, is insufficient to extinguish the recollection of the losses incurred by the last summer's visitation. The sick and the dying were not the only sufferers: for "blessed are the dead who die in the Lord." Some, I know, of the victims of the yellow fever died, under circumstances, upon which the humane cannot reflect without anguish.

It was on a sultry night, in August, when I passed the house in which lay on the bed of death a useful citizen. The windows of the apartment were left open, and the sash was thrown up to receive the air loaded with pestilence as it was, into a place where the malignant vapour was already concentered in deadly force. His family had, some time before retired to the country. His friends had left him in charge of a hired nurse. The house was deserted. The nurse had fled, abandoning the sick to the king of terrors, where no kindly voice rose upon his listening ear, no cooling draft reached his parched lips. There was no eye to pity, no hand to help. He struggled, he sighed, he died without a Witness; and before the Sun of another day arose, his putrid corpse was conveyed in the Hearse to the Potter's field.

There yet lives an old citizen, a Widowed Husband and bereaved Father, who was himself in the infected district seized by the plague. He saw his wife dying by the same disease. Beginning to recover he removed from the place. The exertion had nearly cost him his life, and in the tenement which he for the time occupied, avoided by his neighbours, he witnessed the decease of his daughter by the malady which laid himself so low. Her corpse, feeble as he was, he must himself bear on his trembling shoulders, to that grave, which none but a parent's heart dared to approach with the burden of death.

With such cases within our knowledge, we may, surely, be permitted to consider this terrible disorder as a calamity. It's evil is not limited to the sick and the dying. They have friends, who feel with them, and suffer in them. The cessation of employment, affects, injuriously, the labourer and the artist: the derangement of commerce affects the merchant and the monied institutions: the diminution of his rents, from certain districts, affects the Landlord; and the expenses of a state of exile will keep the poor and the rich in remembrance of the cause

for abandoning their homes. The loss of reputation to our city, in regard to its healthfulness, is an impediment to its growth, and its commercial prosperity ; and the increased taxation makes every member of the body politic feel that this city as such, has, in the course of the last summer, been visited with *a great evil.* It is in vain to deny this. It cannot be concealed and it ought not to be forgotten. It will not be forgotten, by any man of philanthropy, or prudent calculation. It is an evil to the commercial emporium of the State of New-York, and our intelligent Legislators will endeavour to prevent its recurrence, or mitigate its calamitous consequences. It is an evil which city authorities have always endeavoured to prevent ; and to which their attention must ever be directed as the Guardians of our property, our health, and our lives. It is an evil, which the Philosopher will be careful to explore, in its origin, and progress, and various relations to man and to the elements. It is an evil of which the physician will continue to be, as he has hitherto been, an inquisitive observer of its cause, and symptoms, and effects, and cure. Independently of every other consideration, the men of industry and property will be constrained, by their interest to feel anxiety on the subject ; and even the Sons of Song, in despite of their levity, must sigh, at times, over the miseries produced by Yellow fever. The sound moralist must continue to consider it, in its various bearings ; and certainly piety, in proportion to its intensity and intelligence, will seek to improve so marked a calamity as this, occurring to our citizens, in the all-pervading providence of God.

Controversy frequent and fierce, has appeared in our city publications, cotemporaneously with the epidemic of last year ; and, it is not, as yet, lulled to repose. The means employed by the Board of Health are not universally admired ; and among the members of that board there are diversities of opin-

ion. In a political point of view, the several parties see through different optical instruments; and the physicians, as usual are at odds, on the subject. It will not, therefore, appear surprising, if on *the moral question*, respecting the calamity, there should also occur a variety of notions: for mankind, generally, are more apt to think alike on questions of bodily diseases than on the concerns of God's moral government. Physics are better understood than Ethics or Theology.

There has been, however, a remarkable coincidence of sentiment, respecting the *duty* of Christians, at the time of the visitation, between the public functionaries in the Churches of the City, and the administration of its civil authorities. The ecclesiastical officers suggested the propriety of observing a day of humiliation and prayer to God, under the affliction, and the Corporation sanctioned the recommendation. The 11th of October was accordingly kept as a Fast.

These religious observances did not pass without animadversion. The public Newspapers offended, perhaps by the pointed remarks of some ministers, within and without the City, or disliking altogether the religious consideration of the subject, almost with one consent, opposed the idea of considering the yellow fever as a judgment inflicted upon us, in the Providence of God.

Some of the editors endeavoured to pour ridicule on the appointed Fast, although sanctioned by the conjoint recommendation of the ministers and the magistrates' authorities: and some of their remarks went so far as to suggest, that the God of heaven had no control over the elements which entered into the formation or cure of the prevailing disease. They taught that the Heat which generated the cases, and the Black Frost which stops them, were to be minded more by the community, than the "*Hearer of prayer*," who has them all at his command.

At a later period, similar sentiments have obtain-
d a currency in the same vehicles of intelligence;
nd even in others from which better things ought to
ave been expected. "*The Christian Herald and
eaman's Magazine*, published under the patronage
f the Society for promoting the Gospel among Sea-
ıen, and edited by a member of the board of Direc-
ors," has given publicity to an essay replete with
ntichristian notions.

Assuming, as a principle, that there is no work of
pecial judgment, under the Gospel dispensation,
ıe ordinary providence of Heaven, in the punish-
ıent of Sin is set aside; and indeed all judgments,
hether by the common operation of providence, or
y miracle are denied since the termination of what
unmeaningly denominated *the Jewish Theocracy.*
However natural it might be to expect, that persons
ho do not receive the Holy Scriptures as inspired
f God, should utter irreligious maxims, and, we do
ot know that any one of our City Editors of News-
apers makes a profession of religion, it is very un-
ecoming the Patrons of "the Seaman's Magazine,"
inculcate, upon the minds of those who *see God's
Vonders in the deep*, the maxim, that the Lord of
hristians has abdicated the throne of judgment,
nd has entirely ceased to govern the elements, ever
ince the era of Saul's election to be King of Israel,
r of the departure of the Sceptre from Judah.

These silly sentiments have, in several instances,
een moulded into the form of a personal attack on
he *Rev. Mr. Strong*, whose discourse on the pesti-
ence you have already reviewed. If you will per-
nit me to call the attention of your readers again to
hat publication, I will make it, and the papers which
ppeared in condemnation of its doctrines, the sub-
ect of some remarks.

Meantime, I would express my surprise at the ed-
tor of *the National Advocate*, for taking the part he
lid on this Theological question. He is surely a

bove ungenerous personalities: and as a descendant of Abraham he stands in a very different relation to the subject, from his brethren of the type, who are neither in the fellowship of the Synagouge, nor in the communion of the Christian Church. I cannot conceive why one of the House of Jacob should experience displeasure at hearing the Christians proclaiming "the Lord God of the Hebrews," as Sovereign of the Universe, knowing all things, pervading all space, holding in his hand the issues of life and death, and wielding with an Omnipotent Arm, all the energies of Creation: for this is the God of the law and the prophets—He who spake from Sinai, and dwelt in Zion. "Before him went the pestilence."

The God of the Editors, is quite a different being. He has nothing to do with the yellow fever—with the causes, the origin, the progress, or the termination of disease. The heat and the cold, the rain and the drought, are independent of him. He meddles not in the death of the Fathers or the children, the old women or the maidens, the poor or the rich who were carried off by the pestilence. The Earths and the Gasses, the Acids and the Alkalies are not instruments of his will. He is present *nowhere*, accompanies *no one* in the infected district, in the town or in the country. He visits *no one* at the counter or the market, in the Theatre or the exchange. He meets *no one* in the closet, or the street, in life, or in death, in heaven or in hell. He is an *Indolent God*, who lets creation play her pranks, and never executes justice or judgment on the Earth.

Their Rock is not as our Rock, themselves being judges.

I am not to be misunderstood, as representing the pestilence to be a *miracle*, existing independently of second causes. It is in this respect, like every other calamity. It has its causes, its symptoms, and its remedies for prevention and cure, under that God who numbers the hairs of our heads: but like every

other calamity, it also is inflicted, in the righteous judgments of him, without whom a hair of the head cannot perish. *Hear ye the rod, and who hath appointed it.*

(To be continued.)

ESSAY ON TOLERANCE.

There is perhaps no word in the English language, more abused than the word *tolerance.* If a writer is found vigourously supporting any cause which he believes to be right, and endeavouring to shew that the opposite must be wrong, he is immediately styled *intolerant.* This is more especially the case in matters of religion. If he is firmly persuaded that the system of doctrines which he believes, is the system of the Bible, he is considered a bigot. If he endeavours to demonstrate that any thing is error, he is marked for intolerance.

Looking into a certain journal the other day, I observed an extract from a sermon, said to be preached by a Mr. Strong in the city of New-York, given to the public, as an evidence of the "overweening zeal and intemperance of youth," "which too often," says the journalist, "substitute violence and passion, for the meek and lowly spirit, and the persuasive accents of monition, which ought to characterize the ministers of the religion of Jesus Christ." The extract is as follows:—"*There has been, and there is in this city, a spirit of political feeling, at war with the authority of God;* does it not shew that there is among us as a community, a mass of *political* guilt, that *deserves the chastisement of heaven.*" "Is this the language of tolerance?" says the editor of the journal, "Or the following, which describes another cause

of the Yellow Fever?" "Have you at this day that zeal for God, and for the purity of his church, that *inextinguishable hatred* of error, and that devoted attachment to the whole truth of the gospel, which you ought to have? Have we not in this city synagogues of every description, Socinian, Universalist, Arminian, &c." We leave the comment to our readers."

This is somewhat strange. I would have thought that every man but an infidel, would have agreed most heartily with the writer of the sermon, in all the causes specified, except that which notices the Socinian, Universalist, Arminian, &c. synagogues. No doubt the professors of Socinianism, Universalism, &c. would not. The editor of the journal, considers himself abused in being represented as an infidel; but it seems, he views it as utterly at war with the spirit of tolerance, to represent as causes of pestilence, "a spirit of political feeling at war with the authority of God"—"the election of an infidel in preference to a Christian"—"the refusal of the authority of God on the consciences of men, in the discharge of political duties," &c.

I dismiss the journalist, but not so the train of reflexions excited in my own mind. Tolerance, intolerance, divine authority, the Bible, conscience, the rights of conscience, &c. On some of these I shall make a few passing remarks, suggested by the above occasion.

Nothing is more evident than the being of a God; It is not less evident that he is the creator of all things. It necessarily follows that he must be a lawgiver to all his creatures. They cannot be independent. Moral subjects must be governed by a moral law. All who believe the Bible to be the word of God, admit that it contains the law, by which, all men who have received it, are to be governed. I am not now considering the case of infidels, but of such as would view it as abuse to be called infidels. All Bible believers admit, that the Scriptures of the Old

w Testaments, are the only rule of faith and
s. They are then the *law*, by which the Al-
legislator wills, that his rational subjects
be governed.

an laws must, no doubt, be very imperfect,
men are imperfect. On the nature of mor-
and wrong, they will necessarily be defec-
But none will venture to say so of divine laws.
te predicated on the eternal and immutable
es of rectitude. Did the divine legislator in-
t they should be operative? Is it so that they
able of being understood? To deny either
, would be to nullify them. A law that nev-
to be acted upon, would not be entitled to
ie of a law. An unintelligible law would be
ce to its maker. It is presumed, that repre-
the laws of the ruler of the universe, either
erative, or unintelligible, would be to insult
his face.

meant by tolerance, that the divine law in eve-
, or in some cases, ought to be dispensed with?
there is no divine law? or if there be, that it
ot to be acted upon? What is this thing cal-
erance? Again, what is intolerance? Is it a
ling that God has a right to rule—that he has
given laws—and that they ought to be obey-
the man an intolerant man, who contends that
is given laws to the universe? Some men
exclude religion from having any place in the
but the modern vocabulary of tolerance and
ince seems disposed to exclude the Almighty
, from having any rule in his own creation.

it will be said, no human interference ought
ermitted. If God chooses to make laws, they
ot be executed by fallible men.

eply to this, it might be inquired, what if the
law actually contemplated, and positively re-
a human executor? "He that sheddeth man's
by *man* shall his blood be shed." "*Thou* shalt

throw down their altars, *thou* shalt break in pieces their images, and burn their groves with fire." Is this intolerance? It will readily be granted, that there ought to be no human interference without a divine command. Had the Israelites put the Canaanites to death without the command of God, it would no doubt, have been murder. So it would be in putting any man to death. God has given to every living man his life, and who dare take it away *unbidden* by the divine giver? Still it will be urged, that although God has a right to give laws, yet men will differ about the meaning of these laws, and the law is, as every one understands it.

Is this, or is it not, the destruction of all law? Would the United States suffer their laws to be thus interpreted? Would any state in the union? Yet the executors of these laws are all fallible and imperfect men; and some of these laws too, respect life and death. No matter what the reason may be, if a law cannot be put in execution, that law is nugatory.

But it will be replied, states have a right to make laws, and human laws can be understood.

If this is not meant to say, that God has not a right to make laws, or that his laws cannot be understood, it says nothing. As an insulated truth, it is no objection to what is here contended for, and is out of place, as having no bearing on the subject. But if it is attended as an objection, the objection will be welcome to the consequence. It will not avail, to say, as is often said, that there are many deep, mysterious doctrines in the Bible, that men differ widely about articles of faith—who will be the judge, &c. because all this a palpable evasion. The question is not about mere matters of faith, but matters of practice. It respects the duties required, and the crimes forbidden, by the lawgiver of heaven and earth—what he commands to be done, and what to be avoided.

It might not be amiss to enquire, whether God *could* give laws that men ought to act upon? It is presumed, that few would have the hardihood to say, in so many words, he could not. And yet this is often said by consequence. After it is urged, that fallible and imperfect men have no right to meddle with divine laws. What! even though God has commanded them. Did the divine Lawgiver lose his right to command man, because they are imperfect and fallible? How came they to be imperfect, surely, by their sin and rebellion against God. And did this put it out of the power of the Almighty to give them a law? Did man sin himself into independence? Did he, by rebelling against God, put himself out of the control of his Maker? This would, indeed, be an easy way to get clear of divine authority.

It may still be alledged, that it is not with respect to individual and personal responsibility, that the case is argued; but with respect to society.

Then it is only society that is out of the reach of divine legislation. But why should not the omnipotent be allowed the right to make laws for society? What attribute of God would prevent his presiding, authoritatively, over the social compact? Let us enquire into the nature of society. Is it a self-originating thing? Who created society? Was it not God who said, *it is not good that man should be alone?* Did not the Creator bestow upon man a social nature? And is not social, as well as individual man, amenable to the laws of his Creator? If society be of God's creating, and not a creature of the creature, then has God a right to prescribe the laws by which society shall be governed. It would seem that wherever there are relations among men, the laws regulating these relations, belong to divine government.

It may yet be objected, that this view of the matter will give the Bible a decided preference: And it will be asked, are not the rights of those who deny the Bible as sacred, as those of the Bible believers?

It will be admitted that this view does indeed give the Bible a preference, while it is readily granted that the *rights* of Deists are to be held sacred.—All rights are, or ought to be sacred. If murderers have rights, let them be scrupulously respected. A right is a right, wherever it is fonnd. The right of a Deist to deny divine revelation, or that the Bible is so, is what the objection contemplates. Now it may be doubted whether any man has that right, or rather whether it be a right. It might be enquired, can God give a revelation of his will to men? It is presumed that this will be admitted to be competent to Deity. If God gives such a revelation, it may be asked, whether it has any claim on the faith of those to whom it is made known? Are they bound to believe it? And if it prescribes laws for the regulation of their conduct, are they bound to obey these laws? The question may be shortly this, has God a right to command them? or have they a right to reject the command? The question at issue is about the paramount authority. God cannot have a right to command their acceptance of his revelation, and they a right to reject it at the same time. The one destroys the other. Let it be admitted, that the paramount authority is on the side of God Almighty and the supposed right of the Deist will be a nonentity. There is no such right. This in modern style, may be called persecution. So the government of God may be called tyranny. No matter. Still the Supreme Being will govern, and his law must be obeyed, or men must abide the consequences.

It will, no doubt, be urged, that the right of conscience is a sacred right—that whatever a man's conscience thinks right, is right to him. No matter whether he be a Jew, a Christian, a Pagan, or a Mahometan—whether he believes the Bible or the Koran, or that both are an imposition, provided he *conscientiously* believes what he does believe. Every

man has an inalienable and indefeasible right to think, believe, and act, according to the dictates of his own conscience. And to call this in question is tyrannical, and to attempt to prevent it is persecution.

In answer to this, it would be necessary to settle the point, what is conscience, and what is right?—Conscience may be considered as a faculty or power of the soul of man, by which, as a judge, he passes sentence, in God's name, upon his own conduct. It is the deputy or vicegerent of God in the soul, which pronounces in his name, a sentence of approbation, or disapprobation, on human conduct, according as it appears to be morally right or wrong. Respect must be had, in every case, to a law. There is no possibility of knowing what is right or wrong—approvable, or disapprovable, without a law. *Sin is the transgression of the law.* The judgment passed by conscience upon an action, is a *moral* judgment. The understanding too, is a faculty of the human soul, by which we form judgments. We compare ideas—we examine evidence, and we judge of the truth or falsehood of a proposition, by the understanding. In reference to a law, we examine actions, and determine their agreement or disagreement therewith, and so pronounce them good or bad, by the exercise of the understanding. The understanding, comprehending the demonstration, judges that the three angles of a triangle are equal to two right angles.

But the conscience is distinguished, in its acts of judgment, from the understanding, inasmuch as all its judgments are *judicial.* It decides not merely as a *jury* finding a man innocent or guilty, but as the *judge* on the bench it pronounces a sentence of acquittal, or condemnation, according as the understanding has discovered an agreement, or disagreement, between the action and the law, in that case made and provided. The conscience, therefore, is not a *rule* or *law*, but a *judge*, applying the law to the

case in hand, and pronouncing sentence accordingly. To identify the law with the judge, is a compounding of distinct ideas and calculated to destroy the precision of language.

What then are the rights of conscience? We might perhaps understand this question, by enquiring what are the rights of a judge? They are precisely, what the law allows him. The rights of conscience are, precisely, what the law of God allows it, neither more nor less. But the law of God never can give to the conscience of man, a right to act *contrary* to that law. This would be a sanction from the law, to destroy itself—a kind of *felo de se.* Any thing, therefore, which the divine law forbids, never can be found among the *rights* of conscience.

It might, perhaps, assist us in forming correct ideas on this subject, to ask what is a *right?* It must be something the opposite of *wrong*, for these words present contradictory ideas. Right can never be understood in an immoral sense. It matters little what may be the kind of right contemplated. Every conceivable kind of right must correspond with its name. It must be moral in its nature. An immoral right i. e. a *wrong right*, is a contradiction in terms, and self-destructive. All creature rights are derived from God. But God delegates no right to think, speak, or act, otherwise than his law directs. The legislative character of the Almighty is essentially connected with his divine sovereignty. It is here, in an eminent manner, that he is a jealous God. In the article of supremacy, he will bear no competitor. He will not—he cannot share his sovereignty. Even to Gabriel, who stands in the presence of God, he must necessarily say, "in the throne will I be greater than thou." *The Lord is our Lawgiver.* How did it ever come to pass, that the breach of Jehovah's law was denominated a right? That the conscience of man may err, is generally granted. But how does its error come to be called a right? The law of

God, whenever it is known, is the formal rule and reason of human obedience. God commands that which is right, but we obey, because we are commanded. What command of God will justify a breach of his law, even though that breach should be dignified with the name of a sacred right of conscience? If God has given a well attested revelation of his law, conscience has no right to present a negative to any part of it. The Bible of God is the law-book of his kingdom, and wherever it comes, it claims, and justly claims, a supreme and paramount authority to rule the conscience, and regulate the relations of human society. *To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.* J.

REVIEW.

Lectures upon the Principal Prophecies of the Revelation.

By Alexander M'Leod, D. D. Pastor of the Reformed Presbyterian Church, New-York. 1814. p. p. 480.

Numerous and splendid efforts are now making for the diffusion of a knowledge of the Holy Scriptures, among people of all ranks, and all nations. Among those who are engaged in this from honest motives, there are probably few who do not unite with benevolent desires to promote the improvement of the condition of mankind in the present world, and the everlasting salvation of the souls of men, some hopes of the speedy breaking of a brighter day upon the church of God, when Messiah shall reign gloriously over the nations, as his willing subjects to the ends of the earth. These hopes, so far

as well founded, must rest on the prophetic declarations of the Holy Ghost, recorded in the Bible.

For the purpose of cherishing these hopes, we propose to give a short analysis of the work, the title page of which we have copied at the head of this article—a work which, we conceive, presents a more perspicuous view of the scheme of prophecy, contained in the book of Revelation, than any other of those excellent dissertations, which have been published for the illustration of this portion of the Holy Scriptures.

The whole is comprized in thirteen lectures. In the introductory lecture, founded on Rev. i. 3, the attention of the reader is called to the importance of the study of prophecy, which is done under the folowing topics. 1st. " the nature and design o prophecy." " It principally signifies the prediction by inspiration of future events ;" the writing out of the history of events before they come to pass, with perfect accuracy, and thus evincing itself to be the work of the Holy Ghost—and its important end, the edification and consolation of the church of God amidst the conflicts in which she should be engaged with the powers of darkness, among ungodly nations, in consequence of their opposition to the Gospel of Jesus.

II. " The character of the prophetic style, and the rule of interpretation." The author does not consider the style as radically distinct from every other species of composition, but as subject to the same general rules of enterpretation, with other writings, and that though highly figurative, yet all its imagery employed according to laws, which regulate good composition. Hence he infers that, in order to understand the *language* of this book, it is necessary to have contemplated with discernment, the economy of the natural world, to be well versed with Scripture history in connection with profane, and to be familiarly acquainted with the ordinances of religious wor-

ship, as they were, established in Judea. In order to understand and happily expound the *prophecy itself*, he thinks it absolutely requisite, that true religion, as differing from all mere outward forms, and from all the corruptions of Christianity should be well understood. With these qualifications, exercised in the patient, and unprejudiced examination of the Word of God, in humble reliance upon the Holy Spirit, the deep things which are contained in the prophecies may be unveiled, with great spiritual profit to the devout worshipper.

A few of the more general rules of interpretation, he states in the following words:

"1. Ascertain from the connection, the subject which the prophecy has under consideration; and whatever may be the person or thing referred to, let it be contemplated not in a detached character, but as connected with the entire system, of which it is a part.

"2. Consider from what source the symbol or symbols used in the prophecy are derived.

"3. Consider the place which the symbol employed in the prophecy literally occupies, and the uses which it answers in the system, from which it has been selected.

"4. Apply the figure according to correct analogy, to the corresponding part of that subject of which the prophecy treats."

Having thus presented the encouragement, derived from the certainty of attaining to a knowledge of the contents of the book, he proceeds in the

III. General division "to review the principal uses, which the study of this prophecy answers." It is calculated to excite our patience, under tribulations, zeal in the cause of the church and of the truth, and a hope of the final and glorious success of the dearest interests of the true religion and of humanity. Prophecy affords a standing miracle in support of the divine origin, and authority of the Scrip-

tures—gives additional proof of the doctrine of providence, and decrees—and furnishes a continual warning to Christians to separate themselves from all antichristian connections.

The second Lecture, founded on Rev. i. 19. is occupied in exhibiting a general outline of the contents of this prophecy. The general division is,—1st. "The things which thou hast seen. 2d. The things which are—and 3d. The things which shall be hereafter. The things which John had seen, are contained in the vision recorded, Chap. 1. v. 12—17.—The glorious vision of the Lord Jesus, in his glory—the God man in his mediatorial character promoting the glory of the Godhead, in securing his people's salvation, by the sanctification of his churches, and the administration of support to his ministers.

"The things which are," embrace the description of the seven churches, as contained in the second and third chapters, wherein the Redeemer, whom he had seen in vision, exemplifies his care of all his people, by the interests which he manifests in relation to the churches in seven cities of Asia Minor, situated in the neighbourhood of Patmos, where John had the vision. Of course, the allegorical interpretation which some respectable commentators have given of the seven epistles, under consideration, is rejected, for the following substantial reasons; there is no ground to consider them as allegories—there were seven churches in the cities named, to which the epistles appear to have been addressed—nothing in them forbids a literal interpretation—the text mentions, "the things which are," which can be found nowhere in the book, but here—and on the supposition of their being allegorical, no key is furnished for their exposition.

The third part—"the things which shall be hereafter," for the largest of the three divisions, embraces the remainder of this book, from the beginning of the fourth chapter.

Of the various judicious methods, that have been adopted in the exposition of the prophetic visions of John, the author prefers that which traces the chain of connection, laid down in the Revelation itself, making out, "*the history of the public interests of true religion in the Roman empire.*" This he does, as affording him a better opportunity of illustrating the grand principle, which runs through the whole prophecy—"The connection between the Christian religion and social order in the human family." To this part of the Lectures we invite the special attention of the reader, as it is highly important, in order to understand the author's views, and the moral and spiritual import of the whole book.

This mode of exposition, too, he thinks, affords a more direct reference to the prophecies of Daniel, respecting the four great, or as they are usually called, universal empires of the world. The prophet Daniel takes up the history of the world, from the time that the divinely inspired system of evil government among the Jews, was, in a great measure, dissolved, by the armies of Nebuchadnezzar, and illustrates it until the millenium, from the history of the nations.

The Chaldean monarchy, symbolized by a lion, existing from the capture of Jerusalem, to that of Babylon, 50 years—the Medo-Persian, by a bear, 208—the Grecian, by a leopard, 266—the Roman empire, by a still more terrible beast of prey, from the reduction of Jerusalem by Pompey, until the close of the seventh vial, 1930, in all 2554 years. Every one of these governments, is denominated Θηριον a wild beast of prey. The great object of the Apocalypse is to exhibit the state and fortunes of the church of Christ, under the last of these dreadful beasts of pray—the Roman empire in its various forms.

The periods of the apocalyptical prophecy, he considers seven, with the very judicious Lowman, as he is deservedly styled.

1. The period of the seals—refers to the history of the Pagan, Roman empire, as connected with the progress of the true religion.

2. The period of the trumpets, respects the Roman empire, in what is called its Christian state, and the influence which it had on the church.

3. The period of the vials—to the decline and fall of the antichristian empire.

4. The millenium, when all civil and religious affairs in their social regulations shall be conformed to the word of God.

5. Gog and Magog.

6. The final judgment.

7. The state of celestial glory.

Lecture III. is occupied with the sealed book of the fifth chapter, where the prophetic part of the Apocalypse commences. This chapter is introductory to the seals.

A throne is set in heaven, and one sits on it—the Lord God Almighty enthroned in his glory, his appearance like a jasper stone—round about the throne is the rainbow, the emblem of the covenant of grace—from the throne proceed lightnings and thunderings—displays of the justice and power of Jehovah—before the throne seven lamps are burning, denoting the graces of the Holy Ghost—also, a sea of glass, symbolizing the blood of Christ which cleanseth from all sin. The person on the throne has a sealed book in his hand.

The retinue of the king is composed of four beasts (living creatures) the ministers of the gospel; the face of the lion, denoting their courage—the face of an ox, their patience—the face of an eagle, their elevation of mind—and the face of a man, their humanity. —Of four and twenty elders, the representatives of the whole body of the faithful; and of an innumerable company of angels.

Before the throne is presented the Mediator, receiving the homage of angels and men. He stands

as a slain Lamb in the midst of the throne, and of the king's retinue, and takes the book out of the hand of him that sitteth on the throne. All the redeemed, the angelic hosts rejoice, when the Lamb takes the sealed book, out of the hand of him that sat on the throne.

The contents of the book are of the deepest interest; for they embrace an outline of those events that were to come to pass after that time. In it the purposes of Heaven are recorded. But it was a sealed book. To open its seven seals, was to evolve, by the dispensations of providence, the eternal counsels of the Godhead. This work is committed to the hands of him, who was a Lamb slain—to Christ Jesus, in his mediatorial character. Thus the whole machinery of providence, and the government of the church are committed to his administration. This does not extend his dominion, beyond what the scriptures assign to him.

That the sealed book embraces all the remaining parts of the prophecy, is evident from the following reasons. 1. The sealed book of Daniel, xii. 4, includes the whole history of the church of God, from the commencement of the gospel dispensation, to the general judgment. 2. The writer of the Revelation was assured that such a general history should be given. 3. As the whole administration of the kingdom of providence is committed to Messiah, it is fit that the sealed book, in his hand, should be co-extensive with it. 4. The seventh seal, includes, the seventh trumpet, and it extends to the end of the world.

The fourth Lecture commences the exposition of the seals, which is the first of the periods into which the book is divided. The seals refer to the Roman empire. The three great monarchies which preceded the Roman, having long since passed away, it was existing in its full power, over the civilized world, at the time when John saw these visions. The

head of gold, the Assyrian monarchy—the silver arms and breast, the Persian—brazen belly and thighs —the Macedonian had all been demolished. Daniel had predicted that the fourth kingdom, strong as iron —the Roman empire should also arise and be demolished. It had arisen, and existed, in the time of John, to whom, the several steps of its demolition are revealed.

John saw his apocalyptical visions, about the year 97, of the Christian era ; since about this time, we must date the commencement of the events disclosed by the opening of the seals. The Pagan idolatries must be destroyed before the coming of the kingdom of Christ in all its glory ; and as all these were embodied in the Roman empire, we are furnished with another evidence of the propriety of applying the seals to the fourth wild beast. Finally, the inspection of the prophecy itself furnishes sufficient ground for this application, and conducts to some period between the reign of Domitian and and that of Constantine. It is not, however, the fortunes of the Roman empire, for its own sake, that are the object of the prophecy, but these as they affect the great interests of the true religion.

Intespretation of the Seals.

Seal i. v. 1, 2. Upon unfolding the roll opened on the breaking of this seal, the first of the four living creatures—a couragious gospel ministry, invites attention to the contents :—" a white horse," the animal, a symbol of a dispensation, and the colour, of its purity and mercy—the influence of the gospel in apostolic days. " He that sat, &c." not Vespatian, Titus, or any other earthly conqueror, but the Word of God—our Lord Jesus Christ, who rode forth " conquering and to conquer."

Seal ii. We have here disclosed " a red horse," &c. a bloody official dispensation. He that sits on on him has power to take peace from the earth, and

to kill with the sword. This was done in the bloody wars of the empire, under the reigns of Trajan, Adrian, and the bloody persecutors of Christians.

Seal iii. The black horse, the pair of balances, and the price of the wheat and the barley, betoken the famine which afflicted the empire, from 138, when the Antonine family were raised to the throne, to the time of Severus.

Seal iv. The pale horse, death and hell, or the emblems of a destructive pestilence, added to all the other plagues, which had visited the fourth beast. This judgment which continued for 60 years, from 211, to 270, is computed to have destroyed one fourth of the inhabitants of the empire.

Seal v. This part of the volume exhibits the souls of martyrs of Jesus, in a state of safe and conscious activity, imploring destruction on their persecutors, a prayer fulfilled remarkably.

Seal vi. This seal, in imagery borrowed from the general judgment, announces the extinction of the great lights of Paganism, and the removal of its heaven and earth at the time when the empire became Christian, at least nominally, under the victorious Constantine, in the year 323.

(To be Contiuued.)

REVIEW.

I. A Sermon preached at the ordination of the Rev. James Otterson, to the pastoral charge of the Associate Reformed Church, at Broadalbin, Sept. 12, 1821, by Robert Proudfit, A. M. former pastor of that church, pp. 23, 8vo.

Schenectady, 1822.

II. Improvement of Time. Two discourses de-

livered in the chapel of the college of New-Jersey, Dec. 1822, by Philip Lindsley, pp. 53, 8vo.
Trenton, 1823.

The practice of publishing occasional sermons on important topics is worthy of commendation. They furnish valuable tracts, which circulate in particular neighbourhoods, and among the connections of the preacher, comments on the state of religion, and specimens of the taste, knowledge, and sermonizing of the age. We recommend to our readers the practice of stitching together, for preservation, good sermons which they purchase. Of this class are the three discourses announced by the title pages at the head of this article.

The two of professor Lindsley are written in a nervous, though not very finished style of composition, and press on the reader by forcible arguments, the practice of an important duty. This gentleman had previously appeared before the public as the author of a sermon, on the necessity of efforts in order to furnish an able gospel ministry, which merited and received high applause. We hail the appearance of such writers as Christians and scholars who will improve the religious and the literary character of our country.

The first of the two sermons from Psalm xc. 12, supports well the topics selected for discussion:—Improvement of Time, "as it regards the present world only,"—and "as it is a state of preparation for a future and a better world." The illustrations give ample evidence of historical knowledge, but we should wish to have less of this and more evangelical argument. The second, from Ephesians v. 16, like the first, contains much powerful description, forcible argument, and appropriate classical and historical allusion. As there is not much danger that preachers of little mind, and less learning, will imitate Mr. L. in references to the classics and profane history, so

we hope they will not make the attempt: for we do not wish our pulpits to abound in such topics. Where the exposition of the Bible requires, let us have it copiously; but judiciously. On the subjects which the professor has chosen, it was unnecessary.

Mr. Proudfit's sermon is neatly written. His text 2 Timothy iv. 1, 2. The topics are, 1. The preaching of the word. 2. Being instant therein, in season and out of season. Both topics are well managed. He justly rebukes those ministers who preach every day in the week, and of course without any due preparation. He probably refers to some, too many of the missionaries, who preach for months together, a dozen of sermons as they call them, every week. They must either repeat the same sermons from day to day, or give themselves up, to loose and light declamation. We fear there are too many examples of both, disgracing the pulpit, and the high and holy office of the ambassador of Jesus.

Mr. P. recommends the practice of lecturing or expounding the Scriptures, in order, and enforces it by sacred arguments, well worthy the attention of pastors of congregations. We regret that we have not room to quote him at large on this important point. He augurs no good from the neglect of it by the greater number of ministers. "We cannot," (says Mr. P. p. 12) "therefore without painful emotions observe the gradual decline of this practice, and its almost total disuse, in many churches, at the present period. To say the least, it augurs a growing disrelish for sacred scriptural instruction, and forebodes a mournful decay of Christian knowledge in the church." We hear this sentiment re-echoed from many quarters. Men of sense, know it, disclose it, and they will be heard. We deeply deplore the fact, but there is "a mournful decay of Christian knowledge in the church."

AMERICAN COLONIZATION SOCIETY.

The fifth annual meeting of the American Colonization Society was held on the 7th of March, in the city of Washington. The following is a list of the officers.

The Hon. Bushrod Washington, President.

Vice-Presidents.

Hon. William H. Crawford, Georgia.
Hon. Henry Clay, Kentucky.
Hon. William Philips, Massachusetts.
Hon. Henry Rutgers, New-York.
Hon. John E. Howard, Maryland.
Hon. John C. Herbert, Maryland.
Isaac M'Kim, Esq. Maryland.
John Taylor, Esq. Caroline, Virginia.
Gen. John Hartwell Cocke, Virginia.
Gen. Andrew Jackson, Tennessee.
Robert Ralston, Esq. Pennsylvania.
Right Rev. Bishop White, Pennsylvania.
Gen. John Mason, District of Columbia.
Samuel Bayard, Esq. New-Jersey.
William H. Fitzburgh, Virginia.

Managers.

Francis S. Key, Esq. Walter Jones, Esq. Rev. Dr. S. B. Balch, Rev. O. B. Brown, Rev. Dr. W. H. Wilmer, Rev. William Hawley, Rev. Henry Foxall, William Thornton, Esq. Thomas Dougherty, Esq. Col. Henry Ashton.

Elias B. Caldwell, Esq. Corresponding Secretary.

John Underwood, Esq. Recording Secretary.

Richard Smith, Esq. Treasurer.

Officers of the New-York Auxiliary Colonization Society.

Col. Henry Rutgers, President.

Vice-Presidents.

John R. B. Rodgers, M. D.
Rev. Alexander M'Leod, D. D.
William Few, Esq.
Jonathan Goodhue, Treasurer.

Secretaries.

G. N. Bleecker. | J. B. Beck, M. D.

Managers.

Rev. J. B. Romeyn, Rev. James Milnor, Mr. John Griscom, Mr. Joseph Smith, Mr. Najah Taylor, Mr. G. P. Shipman, Mr. John Adams, Mr. George Griffin, Mr. William Colgate, Mr. William B. Crosby, Mr. George Gallagher.

LITERARY STATISTICS.

The following table is constructed chiefly from an article in the Boston Recorder, on the the state of the colleges. What the editor's tests of religion are, we do not know, nor do we vouch for their accuracy.

Bowdoin College,	No of Students,	120.
	Religious do.	20.
Watterville, do.	No. of Students,	27.
Dartmouth College, (N. H.)	No. Students,	138.
	Religious do.	64.
Vermont University, (Vt.)	No. Students,	40.
	Religious do.	10.
Middlebury College, (Vt.)	No. Students,	87.
	Religious do.	60.
Williams' College, (Mass.)	No. Students.	78.
	Religious do.	39.
Amherst, Collegiate Institution, (Mass.)		
	No. Students,	98.
	Religious do.	50.

Harvard University (Bos.)	No. Students,	302.
	Religious do.	12.
Brown University, (R. I.)	No. Students,	156.
	Religious do.	39.
Yale College, (Conn.)	No. Students,	373.
	Religious do.	115.
Union College, (N. Y.)	No. Students.	234.
	Religious do.	50.
Hamilton College, (N. Y.)	No. Students.	107.
	Religious, 45 to 50.	
Dickinson College, (Pa.)	No. Students,	77.
	Religious do.	40.
Columbian College,	No. Students.	60.
Hampden Sidney College,	No. Students,	140.
Washington College, Lexington, Virginia, No. Students, about		60.
Transylvania University, Kentucky,	No. Students,	221.
	Religious do.	16.
North Carolina University,	No. Students,	160.
Franklin College, (Geo.)	No. Students,	120.
	Religious do.	8.
Philips' Academy, Andover, Massachusetts,	No. Students,	120.
Jefferson, Washington, Alleghany Colleges and the Western University, Pa. No. Students, about		200.
Princeton College,	No. Students,	90.
Total,		2878.

In the greater number of these institutions, there are Bible societies, prayer meetings, and other religious and charitable associations. In those colleges where the number of religious students is not given: it is not because there are thought to be none, but because no account on this subject has been received. The estimate of the Recorder, gives a total of 573 religious students.

In Cambridge and Transylvania Universities, both under Socinian management, though together con-

only 27 who have the
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mischievous institutions,
Carolina College, which
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ate Reformed congregation
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ELLIGENCE.

the war against Spain,
by Russia, Austria and
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non-resistance, and to perpetuate the reign of Popish idolatry, and superstition. The monarchs confedered in this unholy cause, have issued, as the result of their congress at Verona, a circular, setting forth their objects, in a manner that awakens the indignation, and excites the abhorrence of every man who loves pure religion, or feels any attachment to civil liberty. The common sense of all nations, the common and enlightened conscience of the civilized world, have, at length decided as Britain did, at the revolution settlement, and as the United States did, at the declaration of their independence, that it is not a damnable sin to resist tyrants, and that there may be illegitimate powers in being, over the nations. In this age of Bible effort, it may seem unnecessary to add, that all good men, in deciding the above question, have also decided that the Apostle Paul, in Rom. xiii. by "the powers that be," cannot mean every species of power that may exist over the kingdoms.

We believe that the revolution in Spain was the commencement of the plague of the seventh vial of Revelation.

The following able article is copied from the National Gazette. The sensible editor knows the feelings of American citizens :—

EUROPEAN AFFAIRS.

It is fully apparent from the tenor of the Russian, Austrian and Prussian manifestoes, and the speech of Louis XVIII. that the aim of the Holy Alliance and the French Ultras, is the establishment of universal civil and ecclesiastical despotism—a gigantic project, anxiously discussed, and deeply revolved, for three years past, and deemed necessary as an alternative of security, for every existing system of arbitrary rule. They have announced it to be their invariable determination "to oppose by every means

not only the propagation of revolutionary principles, but also of those principles which might be favourble, directly or indirectly, to the cause of the Revolutionists." The ultra writers proclaim that the French restoration, *i. e.* the revival of the Bourbon monarchy, was *imperfect*, but that the restoration in Spain must be *complete*—" the religious and monarchical principles must be re-established in all their purity, lustre and strength." The charter of France is openly said to be *condemned* by the good sense of the principal cabinets of the European continents, as dangerous in its genius, and in the way of example, to the perfect repose of genuine monarchical states. All charters, all written and limited constitutions, have anarchical tendencies and form instruments of discord, in the hands of the wide spread *faction*, " which entertains designs directly hostile to the existence of *crowns*."

Great Britain with her *popular* opinion, her freedom of the press, her multiplicity of religious sects her tolerance of manifold modes of worship, and tenets of Christianity, and her other variations from the exact monarchical parallel, is a hateful analomy in the European political order—she is too powerful to be rendered homogenous at once; but let entire success crown the plans of the Alliance for the continent, and then all attention, contrivance and force, may be directed to her reformation. Europe is safe when the process of assimilation is accomplished here. At present, she must not be directly provoked: her neutrality is all that is required. Therefore, since she may conceive herself bound to protect Portugal, hostilities cannot be immediately denounced against this portion of the Peninsula, though indeed, it is governed by the same revolutionary and anarchical spirit as the other—has committed the same *crimes* against royalty, and braved alike all the frowns and diplomatic poutings and chidings of the Holy Congress.

Such is, almost in so many words, the strain of the German and French writers who have urged the crusade against Spain, which the French government has undertaken. It is not the security of the Spanish branch of the Bourbons, or the subjection of the Spanish Constitutionalists, that is the main and ultimate object of the French King and his ultra-advisers and supporters, but first, the employment of the French armies in a way that may divert their attention from politics, and associate in their minds the ideas of gainful and victorious service with the Bourbon rule; and secondly, the final overthrow, the lasting suppression of the *liberals* and the spirit of *liberalism* in France, by means of the additional power, courage, and security to accrue from success in the attempt on Spain. French *liberalism* is the chief and by far the most formidable danger for the Bourbon administration and the repose of the other continental tyrannies. That being crushed, very little would remain to be apprehended, from the *Carbonarism* of either Peninsula, or the *Illuminatism* of the German nations.—The courts of Russia and Austria dread, as the most serious obstacle to the accomplishment of their designs of permanent territorial aggrandizement, and unlimited domestic authority, another revolution in France, which should array that populous and martial country against them under really energetic and independent councils, natural and popular principles, and the influence of all the quickening resentments and hopes which such a change would rouse in the breasts of Frenchmen of almost every class.

The Allies, including the Bourbons of France, came to the conclusion that they must pursue without delay the ends of their domestic security and aggrandizement, even at the risk of incurring, not merely the displeasure, but the exertion of all the power of Great Britain. The British politicians have expressed their sense of this fact; and the lan-

iage of the ministerial paper, the Courier, in refer-
ice to the topic, is remarkable enough.

"The policy of the British Cabinet," says *The Courier*, "is consideration wholly distinct from the situation in which its lies *have placed themselves*; and as its influence has mani-
stly not been sufficient to prevent the Sovereigns of Russia, istria, and Prussia, from issuing such a document as the Cir-
iar we yesterday published, to which it seems England was) party, though she had her Representative at Verona, it may that it will fail in arresting the progress of whatever meas-
es are contemplated as the result of that Circular."

That she has totally failed, by negotiation, we oubt not—whether she will not try to counteract ffectually, the ultimate purposes of the sovereigns, emains to be seen.—Her pride, her honour, her igher interests, all appear to us to be involved in ie point of convincing them, as she may do, that he is not to be disregarded in her advice and wish-
s with impunity—that in the great struggle between Despotism and Freedom, she can, by throwing her veight into the scale of the latter, decide its final reponderance.

There are probable *chances* which may relieve her rom the necessity of much exertion; which kindle i glow in the heart, as they present themselves to he imagination. We mean the immediate recoil of the French forces upon the enemies of Liberty at home—a march to Paris with the tri-colored cock-
ade—the subversion of the present rule—the rising of Italy—an imitation among the German troops and people—a general confederation against Legitimacy. —Or, the successful resistance of the Spaniards, and as a certain consequence the downfall of the govern-
ment in France, that dared to invade their soil, and hoped to extinguish their sacred liberties. We may place in their mouths the language of King John in Shakespeare, and trust that it will be verified through-
out.

"Peace be to France, if France in peace permit
Our just and lineal entrance to our own!

If not, bleed France, and Peace ascend to heaven!
Whilst we, *God's wrathful Agent* do correct
Their proud contempt that beat his peace to heaven."

We have received our file of the London Morning Chronicle to the 30th Jan. inclusive. That paper annexes to the warlike speech of Louis XVIII. the following remarks.

"Thus then the sword is fairly unsheathed. One of the most unprovoked aggressions the world ever witnessed, is about to be committed against the Peninsula.

"We hope for the best. It would ill become us, however, with our imperfect information as to the state of things in France, to pronounce how far the French army is or is not to be relied on in this unholy and unprincipled attempt. We would fain persuade ourselves that the brave Spaniards will find brethren instead of enemies in its ranks, and that the arms commissioned to rivet the chains of the Peninsula, may aid in restoring France itself to liberty."

A Paris correspondent of the same paper, in calculating the particular propriety of moderation and liberality on the part of Louis, observes—

"A glorious opportunity now presents itself of making some small atonement for the incalculable miseries which his ill-fated family has entailed upon Europe. He should reflect that the three kingdoms submitted to their sceptre, France, Spain and Naples, have for ages been notoriously the worst governed in Europe; that in the former their profligacy and misrule generated the Revolution with all its horrors, while he himself was only restored to the throne of his ancestors, by two bloody invasions of his native country—that in Naples the King, after swearing to the New Constitution, came back at the head of an Austrian army, to massacre his own subjects, and has ever since been gorging the axe and glutting the gibbet with the blood of his best citizens;—that in Spain, after the whole county had been devastated for years, and bled at every pore, for the re-establishment of a third Bourbon, it was again enslaved, oppressed and tormented with a hideous ingratitude, of which history, so fruitful in royal crimes, offers no parallel."

THE

EVANGELICAL WITNESS.

VOL. I. MAY, 1823. NO. X.

Letter to the Editor of the Evangelical Witness.

POPERY IN THE UNITED STATES.

SIR—In a publication such as yours, admitting a variety of discussion, I hope room will be found for the following. We have been in the habit (I speak of Christians generally,) of thinking that Papal exertions, hopes and influence, are at an end. A remarkable fact has taken place, not unfrequently observed by aged Christians, that Protestant ministers of the present age, have almost entirely ceased to pray as did their forefathers for the downfall of Anti-Christ. This can have arisen only from a belief that the prayers of their pious predecessors have been answered. That they are mistaken, however, may be seen at a single view of the extensive countries in Europe, which "worship the beast," from the very rapid increase in numbers, and power of the Papists in this country—from the audacity of Papal bulls, against reading the bible in this age of bibles, and from the reverence which almost all the crowned heads of Europe have not long since in one way or another bestowed on the Pope.

The people of this country, ardent in the love of liberty, and devoted to its preservation, receiving at the same time with great cordiality, all who take refuge on its shore from European oppression, while they look with great and commendable jealousy up

on every indication of a disposition to introduce the political tyranny of Europe, are little disposed to imagine that the monster who for so many ages abused and oppressed the nations of the old world, can have the presumption to attempt the dissemination of his principles here. To correct such an imagination in the minds of those who may examine the pages of the Evangelical Witness, I shall introduce to their notice, something of the character and principles of "the United States Catholic Miscellany," a paper published at Charleston, S. C. professedly to explain and maintain the doctrines of the Roman Catholic Church. If I might offer an opinion of its merits, its editor is not deficient in the parade of learning, in ingenuity, extensive correspondence, and the most indefatigable industry, in the impious cause he has adopted. His learning is shewn, in the almost endless reference to the ancient councils and fathers, and his ingenuity in the felicity with which he endeavours to apply his facts and principles to the existing state of things in this country. I believe his paper does not want an extensive circulation and patronage.

The first article in the prospectus is the following—in which he states the design of his publication to be "the simple explanation and temperate maintainance of the doctrines of the Roman Catholic Church; in exhibiting which, its conductors are led to hope that many sensible persons will be astonished in finding they have imputed to Catholics, doctrines which the Catholic Church has formerly condemned, and *imagined they were contradicting Catholics, when they held Catholic doctrines themselves.*"

Your readers will perceive that here is no slumbering, and no disguise of the design, though it is artfully expressed—but a direct, active and open attempt to disseminate the doctrines of the Romish Church, which Protestants ever since the Reformation, have looked upon with truth, as a heretical, im-

pious, tyrannical, and bloody engine of Satan. And that they were right, I shall prove hereafter, if you will give me the occasional use of your pages. How far the assertion which I have ventured to change into Italic is correct, I leave those to judge who are better acquainted with public opinion than I am—my fear is, from a variety of causes, that it is extensively and lamentably true. He promises also, intelligence "from Rome, Paris, London, Dublin, Canada, South America, and the various parts of the United States," as well as "other portions of the world;" and if all the articles on the pages of his Miscellany, are what they profess to be, he certainly redeems his pledge. It abounds with intelligence, displaying at once the activity of Papal emissaries, and the lamentable success with which they meet, particularly among the unsuspecting citizens of this country. Biographical sketches, and anecdotes, illustrative of the piety, &c. of the servants of the Pope are not wanting.

One of the most conspicuous articles, and the most important in itself, is a laboured vindication, not from scripture, to which the writer only alludes, but from the decrees of councils, and Church history, of the *Supremacy of the Pope*, on two features, of which I mean to offer a few remarks, as the article strikingly illustrates the real nature and designs of the Church of Rome. The article is not original, but transcribed from a British Journal of the same Church.

In the course of his successive papers on this subject, the writer discovers, that the "Mother of Harlots" has not yet forgotten the labours of John Calvin, minister of the Reformed Church, at Geneva, nor the merited shame to which he exposed her by tearing off her highly decorated garments, and discovering her nakedness to the view of all Europe. Every other Protestant writer, almost, who is mentioned, is treated with some degree of decorum. Nothing but the most vulgar abuse is connected with that

justly, highly, and extensively honoured name. The editor here, betrayed by his own passions, has forgotten the engagement of a "*temperate maintainance*" of his doctrines. As an evidence of the temper of this article, and of what Protestants in this country are to expect from the Church of Rome, *should* they fall into her hands, I quote the following terms from his essay. "False assertion—this is all false"—he has the "impudence to advance"—"Calvin, here, only betrays his ignorance of ecclesiastical history, or his impudence"—"let those who have been accustomed to look upon this reformer as the greatest scholar of the age, blush now at his stupidity and ignorance"—"stupid inconsistency of the Genevan reformer." This is natural, and so far, it is well: these are times when the most artful are compelled to honesty. But the use of such language, respecting a man who has received such unequivocal testimonies to his worth, learning and piety, betrays what many would conceal, that Rome has not forgotten her intemperate and furious zeal—that nothing but unavoidable necessity, has caused the apparent moderation which is now practised—and that, whenever the opportunity occurs, the crawling serpent will become a roaring lion. Such a most indecent attack, from a person making such great pretensions to cultivation of manners, literature, moderation and piety, (as does the editor of this paper, who is answerable for what appears in his columns,) upon the memory of a man, whose religious faith, in its material points, is incorporated in, and sanctioned by the standards of so many churches in this country—whose labours and writings are cherished by a considerable body of the most learned and pious men in the United States, shews in what light the Church of Rome still holds the Reformation, and at what objects the most vehement efforts are and will be directed.

2d. The design of the article itself, is, to prove "the spiritual supremacy of the Pope." That is,

as the writer explains himself, the Pope is "their head"—"their rock." The total silence of the writer, respecting the claims of the Lord Jesus Christ, shew how little place the true Head and Rock of the church occupies in his mind. Decrees of Councils, volumns of ecclesiastical history are ransacked, and their decisions exhibited, or pretended to be exhibited, to support the claims of the Pope of Rome, to be the Head and Rock of the church—but the scriptures are left neglected and unnoticed. It is plain the writer was sensible that there was very little to be found in the sacred volume about the Pope, which would be of any advantage to his cause, and too plain intimations of the end he is to receive from the living and Almighty Head and Rock, to allow him to turn his attention there. But the "spiritual supremacy of the Pope," is an artful turn, well calculated to disguise claims which it comprehends, but does not express. The writer, seizing the indifference of professed Christians respecting *spiritual* matters, attacks them only on that ground, keeping out of view the consequences which that supremacy has drawn, and is intended to draw, after it—the power to make magistrates his ministers and instruments in the establishment and accomplishment of his designs. That has always been comprehended in the supremacy of the Pope—and for this obvious reason, that he claims to himself precisely those rights which are the property of Jesus Christ; and this he does as his vicar on earth. It is impossible, therefore, pretending to be the head of the church in the place of Jesus Christ, that he can pass by such claims, and the history of modern Europe shews, too plainly, that he has never passed by them when he could make them with any reasonable expectation of success.—Let the worship, yielded to him by the kings and princes of Europe—let the employment of the sword of the magistrate in so many centuries, at the dictate of the Pope—let the arrogance and pride with which

he has given, and taken away, crowns and sceptres, speak, and tell what is meant by the supremacy of the Pope. This, then, is the true nature of the supremacy which is to be established; and in whatever light we contemplate it, in its connection with the temporal welfare, or the eternal interests of men, there is something in it from which a reflecting and a humane mind turns with dread and horror.

The publication of such a series of essays in this country, should surely awaken the attention of men of influence. I am not minutely acquainted with the history of the Roman Catholic Church in this country; but for these facts I can vouch that the jealousy brought by many of our forefathers from Europe, which induced them to exclude from the power of holding political offices, the ministers of the church of Rome, (a jealousy which they had been taught by hard earned and bloody experience,) has given way, and that their numbers and influence have greatly increased. Are these essays designed to prepare the way for a more direct and extensive exhibition of the claims of the Pope? To some of your readers such an attempt may seem too chimerical and absurd even to be thought of. But a much greater attempt has been thought of, and accomplished too, —the subjugation of all Europe. Besides, what can be the object of the publication of these essays if it be not to disseminate these sentiments among the citizens of the United States? And what, I pray, can that be done for if it be not to bring the "unblessed influence" of European impiety and tyranny in its worst form to these shores? Men rarely act without some design, still less do artful men, and least of all the emissaries of the church of Rome. I am well aware that the rapid diffusion of intelligence together with the spirit of liberty and independence, which dwells in the land, and is moving also upon the troubled waters of Europe, are considered as satisfactory indications of the hopeless state of Popery.

I hope they may be so. But of this we may be certain that it will not fall without a violent effort for its preservation, and that the contest in which we are instructed by the sure word of prophecy, the "man of sin, and son of perdition," will be brought to ruin: must from its very nature be preceded by a very material restoration of that strength which was paralized by the Reformation. It cannot, therefore, be unworthy of men of intelligence and influence, and certainly it cannot be unworthy of Christians to have their eyes attentively fixed on the movements of a system so fraught with impiety, and cruelty, and deceit—so fraught with mischief, both temporal and eternal.

Before I conclude these remarks, I cannot avoid adverting to the ingenuity of the writer in his endeavouring to set off the Papal dignity, with the mild authority of merely a *spiritual ruler*—which to those who are ignorant of the true character of the Papal See, may greatly deceive. It appears in a very different light, when seen, in the pages of history, one Pope, exciting children to rebel against their father, to dethrone and hold in prison, in his old age, the natural author of their existence, as did Pope Gregory IV. to the Emperor Louis, in the ninth century —compelling another to wait barefooted at his gate, as did Hildebrand, or Gregory VII. to Henry IV.—treading upon the neck of another, as did Alexander III. to Frederick I.—and kicking off the imperial crown, as did Celestin to Henry VI.: and when we recollect also that these are not solitary instances, but constitute just and correct examples of the inordinate and ungovernable pride of the See of Rome. Such degradation, indeed, these monarchs merited as a just judgment from heaven, for meanly and impiously yielding themselves to the authority of the Pope, but it does not the less discover the real character and designs of the church of Rome, and in that light they ought to be remembered. I pass by

any notice of the cruelties and enormities practised by that church, intending, (if you encourage me by admitting these observations on your pages,) to point some of them out at length. I advert to these instances to shew how wholly incompatible is the real conduct of the Pope of Rome, with the fictitious and partial representations of his emissaries; and how perfectly ridiculous it is to attempt to represent him as a spiritual chief or Father, whose real character is that he is "a beast coming up out of the earth"—whose only resemblance to "a lamb" is that he has "two horns," but "he speaks like a dragon."

I am, your constant reader,

C.

REVIEW.

1. Hints on the Church's Psalmody. Being an attempt to repel the violence of such as would rob her of a precious right pp. 70. 12mo. George Phillips, printer, Carlisle, 1821.

2. Strictures on a Book, entitled, "An Apology for the Book of Psalms. By Gilbert M'Master." To which *will be* added, Remarks on a Book entitled, The design and use of the Book of Psalms. By Alexander Gordon. By Henry Ruffner, M. A. 8vo. pp. 56. Lexington, Va. Printed by Valentine M. Mason.

During forty years past the controversy respecting Psalmody has been agitated in our country, with that degree of spirit, on each side, which indicates sufficiently the interest felt in the subject at issue, by the respective parties. That an *Imitation* of the Book of Psalms and other hymns of modern date, composed by men of different shades of character, should be fitter for the Psalmody of the Christian

temple, than those songs indited by the Spirit of inspiration, was a suggestion novel to many serious and intelligent Christians; and the substitution of the one for the other, was not likely to meet with universal consent. When this substitution was urged by superior influence or authority, the recusants would of course assign their reasons, these reasons called forth replies, and thus the subject became matter of public controversy.

At the close of the last and commencement of the present century, the Rev. Drs. *Latta* and *Anderson* occupied the field. The last edition of Dr. Anderson's very full and temperate discussion, appeared in A. D. 1800. In A. D. 1801, the fourth, and it is believed, the last edition of Dr. Latta's discourse, by far the ablest work on that side of the question that has appeared was issued from the press. The advocate of uninspired hymns was then allowed the last word. So far as public discussion was concerned, the matter rested till A. D. 1816. Early in that year a publication, by Mr. Baird, a minister of the *Presbyterian* church, came out in defence of the "spontaneous effusions" of modern poets and poetasters, and, in no very measured terms, against the use of the Book of psalms, in the church's psalmody. An ecclesiastical decision of that year, by the General Synod of the Associate Reformed Church, opening the door for the admission of Watts' psalms into their congregations; gave some currency to the pamphlet of Mr. Baird, and called from the shelves the abler discourse of Dr. Latta. Thus the war was once more renewed. Those who still preferred the songs of inspiration, and refused to substitute in their place the compositions of Dr. Watts, were pointed to with a sneer, as illiberal *bigots*. The question was often put to them, why they did not prefer the modern hymn, to the antiquated song of scripture in a literal version?

These events and inquiries gave occasion to the publication of a small volume, entitled 'An Apology

for the Book of Psalms.' The author of this, we are warranted to say, during the first eight or nine years of his ministry, introduced the controversy respecting psalmody, neither into his public discussions, nor into the private circles where he associated. Nor is it probable that he would ever have appeared on that subject, had it not by various means been forced upon his attention. We give this statement of facts, in order to the correction of misrepresentations which have found their way abroad. It is not true that *Reformed Presbyterians* and *Seceders* have been the instigators of this controversy. From first to last, it is believed, the assault has been made from the other side. And we wish it to be understood, that when such assaults are made, we have no disposition either to concede the point, or to occupy neutral ground. We can come to no terms, we can make no truce, with those who speak, and continue to speak, as Dr. Watts and his successors have done, respecting this very precious portion of the Book of God. We hope indeed, in acting that part which may be allotted to us in this cause, never to forget what is due to candour and sobriety. The employment of bad passions, we know, can never be beneficial; and in a cause requiring nothing but sound argument, good temper and suavity of manner, why so much angry fretfulness should be put in requisition, as appears in these little books, whose titles are placed at the head of this article, we shall not venture even to conjecture. We have no temptation to trouble ourselves, either in recording the testimonials of their peevish bitterness, or of imitating their example. The following *syllabus* of the works, will put our readers in possession of the ground occupied by their authors. It may just be noticed, that both the publications are directed against the 'Apology for the Book of Psalms,' already alluded to. The writer at Carlisle assails it no very courteous manner, and Mr. Ruffner furnishes the following reasons

or his appearance before the public: "Last year a second edition of Mr M'Master's work on Psalmody was published, and considerably circulated in this country. It soon made a good deal of noise—seemed to be alienating the minds of some of our seceding brethren from us, and to disincline them to any measures tending to an ultimate union with the General Assembly. It also *disturbed the consciences* of some with regard to their present practice of singing Watts' Psalms and Hymns." All this was effected, according to Mr. R. by misrepresentation, &c. and now he appears with the avowed aim of "lessening the influence of a book so inimical" to truth and concord. The Carlisle author proposes to cast his "hasty (passionate ?) production—like oil upon the waves to smooth their roughness." Such are the proposed ends of these writers.

The Hints from Carlisle, as they are the elder production, have, by courtesy, the first claims to attention. After making a statement of the subject in question, not indeed that contended for by the friends of a Scripture Psalmody, but such as the writer tho't he could more easily manage, he proceeds in his argument. "We shall," says he, "venture to express a few things by way of prejudice against it."—That is against the use of the Book of Psalms in the psalmody of the church. Thus he ventures to say,—"There are things of such a local nature in the Book of Psalms, as to shew that they were designed *chiefly* if not *exclusively*, for the Jewish Church." "There are some things which accord only with that *spirit* of *extermination*, that work of *havoc* and *destruction*, which God *required* that church to *cherish*." And he assures us that "men may talk as they please, but the fact cannot be denied, that the *spirit* of the Jewish and of the Christian Church, are very different." "That our Lord teaches this; that the spirit of the church of old, and many of the psalms do *not accord* with a gospel spirit;" that "it is certain the use of these

psalms, in the Christian Church, has a *tendency to foster malevolent* feelings;" that those who use the songs of inspiration, are remarkable for angry passions, and the use of those songs is, very probably, the cause of such passions! That the singing of the Bible psalms, cannot be called praise;* that those psalms were adapted to a state of the Church, when such a *political* righteousness was required, as that in Ezekiel, 17th chapter, (the errata has it chapter 18th,) demanding abstinence from *idolatry* and *adultery*, ver. 6th, which requisitions, he assures us, are neither made now, nor can a compliance with them, be possibly obtained!!!† That the government of the Israelitish Church, was a political government.‡ That whatever is discriptive of the condition of the ancient Church, is inapplicable to our psalmody; so is all that is peculiarly referrible to our blessed Redeemer, as psalm 22.‖ He likewise tells us, that the New Testament produced such a *thoroughly radical uprooting* change, that the *spirit* of the church is wholly transformed. Page 18, 19. These considerations, together with the *exterminating* and *unevangelical* character of so many psalms, are good reasons for their rejection by people of *tender consciences*. Page 21. That unless the authority of God be adduced, "*totidem verbis*," *in just so many words*, ordering it, we are under no obligation to use any of the inspired psalms. Page 25. He likewise proposes to *prove*, that under all dispensations, *Levitical* and *Apostolical*, the Church used in her psalmody, with divine approbation, uninspired hymns. Page 28. He likewise certifies us, that so far as the matter is concerned, there is "little difference" between the singing of the scripture psalms and "the idolatrous repetitions of 'Io Bacche, Io Bacche,' with which that heathenish divinity was praised!" Page 49. That

* Pages 11, 12, 13. † Page 14. ‡ Page 14.‖ Pages 14, 15, 16.

there are errors in the old version of the psalms; that in translation, the inspiration of scripture is lost, except the translation be inspired, and that hymns made by Socinians, or even the devil, might be sung in the worship of God, if they contain nothing erroneous, are among the items of valuable information given us by *this christian* divine. Pages 57, 58, 62. To these items he adds, that as the inspired psalms were adapted to "*superinduce* a spirit of *bondage*," they are unfit to be channels of the graces that belong to adoption; hence the churches that use them languish, while those who use others, we suppose such as Watt's and Wesley's, are pre-eminent in grace. See pages 15, 69.

The above is a very fair *expose* of the heads of this writer's sentiments, as given in his "hasty production." We shall now gratify our readers with a specimen of his *liberality* and *christianity* of temper.—We pass over the gentlemanly manner in which he speaks of the author of the 'Apology for the psalms,' in particular, and refer to his general style. The friends of the scripture psalms, he represents as "*bigoted, censorious, ignorant zealots, ostentatious Pharisees*"—*bully-ragging* the *meek* and *lowly christians.* Page 22. Their churches are unblest. Page 23. They "are men of *narrow* and *conceited* minds"—"fly from the preaching of the word—despise the ministers of Christ—turn their backs upon divine ordinances,* disturb the church's peace, and throw the *whole* weight of their example over into the scale of *Christ's enemies.*" See page 26. "Stupid advocates for David's psalms." Page 49. "Ignorant bigots." Page 51. He likewise represents them as

* The Church is surely criminal, whose ministry is permitted to teach, to write, and to publish, that the *righteousness* which prohibits *idolatry, adultery, injustice,* and *cruelty,* "is not now required; nor can it be acquired!" To commit abominable deeds is bad, but to teach that they may be committed, as a gospel privilege, is worse. This is, indeed, to *turn the grace of God into lacitiousness.*" 'Hints,' page 14. See Errata.

drunken and lewd characters, page 38; under the influence of the worst passions, enemies to prayer, and destitute of love to souls. Page 68. The Episcopal Church, too, where the book of Psalms has a prominent place in psalmody, he represents as "*barren, rotten, heretical.*" page 65.

We have thus been liberal in quotation and reference, to the end that this *Carlisle* gentleman may appear fairly before our readers. His spirit, style and manner, we know, are not such as they have been accustomed to; but we wish their improvement, and this writer ranks himself with "such christian men and ministers as keep pace with the enlightened spirit of the age!" Page 4. He likewise reminds us, that he is a *meek* and *lowly minded* christian, who is actively engaged to glorify God, and promote the spiritual welfare of his fellow men. Page 22. It will be recollected, too, that the above is that 'oil which is cast upon the waves to smooth their roughness.' However some of our readers may conjecture, as to the possibility of the apothecary's mistake in the kind of oil, we are persuaded that our author and they will coincide, in the assurance of his perfect freedom from the spirit of the scripture psalms; and if that by which he is actuated, be a fair specimen of the "spontaneous feelings" generated by the *spirit* of modern hymns, there will be no difficulty in appreciating its character.

The Carlisle man has occupied so much of our attention, that we fear some encroachments have been made upon the space allotted to our Virginia brother. He will, however, we hope, find a compensation in having fallen into such company, and esteem himself happy in finding such a coadjutor in his Pennsylvania friend. Whilst thus associated, therefore, in the *good work* of setting aside the Book of inspired psalms, from having any place in the psalmody of the church, above *Horace*, *Watts*, *Wesley*, or any of the measuring or rhyming brotherhood, and we. contem-

plating the accordance of their spirit, hail them with the acclaim of '*Par nobile fratrum!*' they will doubtless respond in a shout of joy, '*Fortunati ambo!*'

We shall, nevertheless, duly notice our Lexington friend. As the work of this gentleman purports to be a direct reply to Mr. M'Master's 'Apology,' that work is accused of an error in chronology, of suppressing a fact in the history of psalmody, of misrepresenting Drs. Watts and Latta, of not proving the divine authority for the stated use of the Book of Psalms, in the psalmody of the church; for this is incapable of proof, either as respects the Old or New Testament dispensations, there being in reality, according to Mr. R. no such appointment! He maintains that *explicit* appointment, in so many words, is requisite to settle the stated use of any of the psalms; for an inference from a command, however fair, is no part of the command, pages 31, 43; and, that such as confine themselves or others, to the use of inspired songs, are chargeable with adding to the word of God! Page 43. Again, it would be as easy to sing the odes of Horace, as the psalms of David, to spiritual edification, page 37; and that Dr. Watts never denied the *deity* of Christ, that he only denied the doctrine of the *Trinity!* Pages 20, 21. There is, of course, a great deal of that common place material which has supplied the whole tribe of fanatics, from ancient times to this day, and which has been refuted and exposed by such men as *Brown* and *Baxter*, before our grand sires were born. Of this material are such fragments as these. The psalms were given on particular occasions, and, therefore, are unfit for general use. They are *Jewish*—they cannot be assumed as our own. We may as well make our own psalms as our own prayers; and all that *slang* which has filled the pages of former and present impertinence on this subject. Our readers will not expect us to go into a laboured argument against the foregoing follies and impieties. To state

most of them, is, to refute them, among sober and moderately informed christians. To cast by our references, and so conclude our labours of review, we are very strongly inclined. We would recommend, however, should we do so, the perusal of all the documents refered to, by such as can procure them.—We are persuaded the argument of the "Apology for the Psalms," remains unaffected by these assailants. We recommend, too, very cordially, Dr. Anderson's volume on the same subject. There the controversy is viewed extensively in its various branches.

But notwithstanding the inclination just now expressed, for the sake of those who may not have at hand all the documents we recommend, a few thoughts shall be offered on the several subjects treated of by our authors.

And *first*, a mighty discovery is made by Mr. Ruffner. At the out-set he says, the author of the 'Apology' "refers the case of *Paulus* of *Somosata*, to the 4th cent.; but that heretic lived about 40 years before." This, were it so, is of little consequence, except to show the temper of the man. It is, however, not so as stated by Mr. R. The fact is this; Eusebius was of the 4th cent. Dr. Latta had appealed to that historian, who relates the affair of Paulus. The author of the 'Apology' follows Dr. L. to Eusebius of the 4th cent., without saying to what period *Paulus* belonged. So much for Mr. R's perspicacity. Mr. M'M. is again accused of misrepresenting Dr. L., as arguing for the *exclusive* use of modern hymns, from each case, referred to page 9. Hear Dr. L. for himself: "We have already said that they (the inspired psalms) *were not in use* for the three first centuries." "*Flavius* and *Diodorus*, were the first who made this innovation." Pages 76, 77. In the latter page the reader will find Dr. L. proceeding upon the ground of the *exclusive* use of human compositions, till the 4th century, and then by Arians alone, as the result of his argument from

history; Mr. M'M. follows him in detail and proves his *conclusion*, unauthorised by his premises. Read both and see for yourselves. But has not Mr. M'M. suppressed a very important item in the history of *Paulus?* The subject of inquiry must be kept in mind: It is, whether scripture psalms and hymns were, or were not, used before the 4th century; and whether they were then introduced by Arians. The words in the case of Paulus, 'as being modern, and the compositions of modern men,' it seems the author of the 'Apology' did not quote, perhaps because he saw they had no bearing upon the question at issue. Were the quotation of any consequence in the argument, Mr. R. might regret that Dr. L. had omitted it. But had both Dr.L. and Mr. M'M. introduced it, it could not have proved more than is fully conceded in the 'Apology.'* Page 53. "I admit," says the author, "the probability of hymns of human composition being numerous, and that they were *frequently* used in the public worship, we need not doubt. That many of them were intended to honour, and as many to dishonour the Redeemer of men, neither the opinions of the times nor the prime actors of those days, forbid us to suppose." Mr. R's ground for such immoderate exultation, we really cannot see. We are ready to grant upon this head, all that Mr. R. can justly require. Who is ignorant of the *Thalia* and *Cantica* of Arius, composed in heathenish form, to promote his heresy? Who knows not, when truth and purity were gone, that the "addition of various hymns, and other things of that nature, were considered as proper to enliven devotion, by the *power of novelty?*† *Illecebris erat et grata novitate morandus.* Upon this principle, as a testimony against heresy, connected with the *Nestorian* controversy, the image of the virgin Mary, holding the child Jesus in her arms, obtained the principal

* We quote from the 3d Edition. † Mosh.

place.‡ Bring as much of this lumber as you please, Mr. R., it will do our cause no harm. The promotion of religion by the power of *novelty*, and the *images* of *Mary* and of *Christ*, as testimonies against heresy, will probably be found to stand upon as high authority, and to be every way as serviceable to the cause of godliness, as were either those hymns of human composure at Antioch, or those of more recent date. Let them all have a place upon the same shelf. As to Mr. R's reasoning upon Pliny's letter, it is evident he has either never seen it, or he does not understand what it states. We are unwilling to accuse him of dishonesty in his use of it.

Upon the subject of Dr. Watts' language respecting the Book of Psalms, Mr. R. complains, as was to be expected, that Mr. M'M. treats the Dr. unfairly. And in what does he do so? He does not give all the reasoning, and explanations, and parentheses of Dr. W! Were Mr. W. to give an outline of *Whitbey* on the five points; of Hopkins' System, or of Priestley's comparison of Jesus Christ and Socrates, must he, to do it fairly, transcribe the whole of those works? Dr. Priestley complained, that when his assertion, that Paul did not always reason logically, was criticised, his reasons for so saying were not regarded. The truth is, the assertions of Dr. W., like those of Dr. P., should never have been made: they do not admit of satisfactory explanation; and even as exhibited by Mr. R., are as abominable and impious as in the outline of Mr. M'M. And in the prefaces where they are found, explanations and all, they appear as bad as any where else.

On the subject of the Dr's general creed, much has been said, and much is repeated in the books under review. We have a word or two, likewise, to add. To us, it appears, that Dr. Watts never *intelligently* believed the doctrine of the Trinity, as

* 184. † Do. 54.

taught in divine revelation, and professed in the symbols of the Church of God. That he was not, in early life, *decidedly* hostile to that doctrine, may be true; but that he *knowingly, cordially*, and *unreservedly*, embraced it, upon *examination* does not, appear. The phraseology he indeed employs; but so would the Sabellian, the *indwelling*-scheme men, and the Arian. That Dr. W., when he wrote his piece on the Trinity, the preface and introduction to which, Dr. *Janeway*, of Philadelphia, circulated through the medium of the Presbyterian Magazine, for July 1821, to prove that Dr. Watts "was so far from being *shaken* in his belief of that *glorious* doctrine of divine revelation, that he become still more firmly *settled* in a conviction of its being plainly taught in the sacred scriptures;" when he wrote this piece, we say, he was undoubtedly *unsettled* in this doctrine of the Trinity. In the preface and introduction thus published, there is nothing to which a *Sabellian* could not subscribe? He uses the term three persons, but he claims liberty to explain the import of those terms in *his own* way. He identifies *persons* with *principles* of action: "three such distinct agents or *principles* of action, as may, reasonably, be called persons." Dr. Janeway is, perhaps, not to be blamed for intellectual incompetancy to understand Dr. W., but if he did understand him, he is criminal in practising a deception, to serve a little party purpose. This book of Dr. W's., was published in 1722; and, in three years after, he came out openly against the doctrine of the Trinity. This was in the flower of intellectual life, just as he had passed the 10th lustrum, and twenty-three years before his death.—In all his heretical pieces, he displays maturity of intellect, and, we think, more vigor than in his other works. It was in this year, 1725, that Mr. Bradbury, a name justly high in the churches, charged Dr. W. with "making the divinity of Christ to evaporate into a mere attribute." Mr. B., after treating

the Dr's. professions of love to truth with a sneer, says, "It is pity, after you have been more than thirty years a teacher of others, you are yet to learn the first principles of the Oracles of God. Was Dr. Owen's church to be taught *another Jesus?* That the Son and the Spirit were *only two powers* in the divine nature!"* And what says Dr. W. himself in a letter to Dr. Coleman? "I think I have said every thing concerning the Son of God which scripture says; but I *could not* go so far as to say with some orthodox divines, that the Son is *equal* with the Father."

* Watt's Memoirs.

(To be Continued.)

REVIEW.

Lectures upon the Principal Prophecies of the Revelation.

By Alexander M'Leod, D. D. Pastor of the Reformed Presbyterian Church, New-York. 1814. p.p. 480.

Continued from page 421.

Period of the Trumpets.

The fifth lecture furnishes remarks introductory to the Trumpets, and enters upon their exposition. The seventh seal announces the trumpets, which are introduced with great solemnity. "Silence in heaven for about the space of half an hour"—a period of repose to the people of God from persecution, ensued, on the establishment of the Christian religion, under Constantine; but their peace and tranquility were of short duration. Jesus Christ appears, as the high priest of our profession, ministering at the altar,

and presenting the prayers of his people, in the golden censer—imagery borrowed from the Jewish temple service. This priest is also a king upon his throne. He fills the same censer, with coals from the altar, and scatters them upon the earth, which puts an end to the tranquility of the half hour. That peace which had existed in the empire, is interrupted and followed by war tremendous and desolating. This happened immediately after the death of the Emperor Theodosius. That the trumpets refer to the Roman empire, in its christian state, is ascertained from the following considerations:

1st. The Roman empire, called christian, is the object of the trumpets, in the same way, and for the same reason that Rome Pagan, was the object of the seals; because of that influence which the public events of the empire had on the church of Christ. But here, there is an additional reason; the interests of the religion of Christ, had been identified with those of the empire, as far as such an object could be effected by human power. The symbol used in this part of the prophecy, is the trumpet, an instrument used in Israel, and among other nations, for sounding an alarm of war. Among the people of Israel, also, it was blown for assembling the people to their great solemn festivals.

Exposition of the Trumpets.

The former part of the prophecy, brought us down to the year 395—the death of Theodosius. Here, then, the prospective history is resumed, on the sounding of the first trumpet. The object of the judgment announced, is the Roman empire, called the *earth;* the judgment itself, savage warfare, bursting from a distance, upon the various parts of the empire. "*Hail and fire mingled with blood,*" verse 7. It refers to the armies of the northern barbarians, under Alaric, Attila and Radagaisus, pouring themselves upon the empire, spreading carnage and

desolation whithersoever they marched. These tremendous ravages from the north, the region of hail, continued from the death of Theodosius, until about the year 450, or rather until another judgment, announced by the succeeding trumpet, commenced.

Trumpet ii.—The object is the sea—the symbol of "people and multitudes, nations," Rev. XVII. 15. There it refers to the Roman empire in a state of commotion, and the bonds of society greatly loosened by preceding judgments. The plague of this trumpet is symbolized by a burning mountain, In the year 455, Genseric, with an army of 300,000 Vandals, set sail from the burning shores of Africa, and suddenly fell upon the city of Rome, like a burning mountain, and during 15 days of the fiercest plunder and massacre, reduced the city almost to a heap of desolation. The leader of this infuriated army of savages, was a bigoted Arian, employed as an instrument in the hand of God, to punish the empire, for its Arianism and tyranny.

Trumpet iii.—The object of this judgment is the people of the empire, not in a consolidated state as the earth, nor as the sea in a united, though loosened state, but as rivers and fountains, in the departments and provinces of the empire. The judgment, itself, the fall of Augustulus, who is the star falling from heaven, from the firmament of the empire.—This was effected by bitter and sore judgments, about the time he was deposed by Odoacer, king of the Heruli.

Trumpet iv.—An obscuration of the lights of the empire is predicted. In 476, Augustulus fell from his throne. This trumpet suspends the Roman senate, the consuls, magistrates and other officers, thus extinguishing the last lights of the western empire.

Thus the first four trumpets, in order, demolish the western empire. Lecture sixth, gives an exposition of the first two woe trumpets, Rev. IX.—When Constantine ascended the throne of the Ce-

:s, he transferred the seat of the empire, from ›me to Bizantium, which he called Constantino-:, after his own name. The demolition of the stern empire still left the more powerful branch the old Roman state existing, with very consid-ıble strength in the east. The fall of that branch s interesting to christians, for there the church s found, in connection with the beast. The first ›e trumpet, and the fifth of the whole series, pro-ɜds in order, to exhibit the destruction of the em-'e in the east.

Trumpet v. being the first woe trumpet, verses 1, . A star falls from heaven—the Monk, Sergius, ıo was degraded from his office, on account of his ıbracing the Nestorian heresy. He has a key by ıich he opens the bottomless pit, out of which ›ceed smoke and locusts. Generally, these de-te the heresies of the Karan, and the professors of ıhometanism, excited by their hellish delusions, destroy the human family.

The locusts have a king, Abaddon, or Apollyon, ıo acts as the captain over the destroying armies. ıey have power to hurt all those, who "have not the ıl of God on their foreheads." The time of their atinuance is five months, thirty days each, a day ' a year, or 150 years. All this must be referred the Mahometan Saracens. In 579, Mahomet was rn at Mecca; he is the king of the locusts, the A-ddon, who reigns over them. He was of a pow-ıul family, and though himself illiterate, by the aid Sergius, the fallen star, he was enabled to form the ›ran, and perhaps was taught to read.

In the year 606, he retired to the cave of Hera, .der the pretence of extraordinary sanctity. 612, appeared as a public teacher of the new doctrines, ıce called Mahometanism, at which time the lo-sts issued from the pit. From that date, until the ıar 762, when the Caliph Almansor built Bagdad, e city of peace, 150 years, the Saracenic locusts.

or the disciples of the prophet, impostor of Mecca, overran with desolating fury, Syria, Persia, India, Egypt and Spain.

Trumpet vi.—Wo trumpet, ii. verses 13,25. Under this trumpet, the eastern empire, which had received a shock under the fifth trumpet, is completely overthrown. Upon the sounding of the sixth angel, a voice from the horns of the golden altar, commands destruction upon the wicked. The son of God, the Saviour, inflicts punishment on men, for their sins. The four angels that are loosed, are the four Turkish sultanies that had been established near the river Euphrates. They are now with their horsemen, permitted to extend their ravages, and enlarge their conquests.

The time of the continuance of these conquests, is for a day, and an hour, and a month, and a year, or 391 years, and 15 days, commencing at the taking of Cutahi, 1281, and extends to that of Cameniec, 1672. During this period, a warfare of unexampled devastation, was conducted by the Ottoman Turks, against the empire of the earth, which was entirely abolished.—To these lawless and merciless destroyers of the human race, modern Socinians or Unitarians, as they call themselves, claim a near affinity, and their brethren they are.

The seventh lecture is occupied in the exposition of trumpet vii. This also is a woe trumpet. Rev. IV. 14, 19. It is said, verse 14, to come quickly, i. e. after the preceding woe. The two former woes had occupied a period of more than 500 years. The woe of this trumpet, the author considers as commencing within about 150 years, and thinks that it will have executed its object in a much shorter time than the preceding.

The object upon which the judgment of this vial is inflicted, is presented to our view in the tenth chapter, and in the eleventh, from the 1st to the 13th verse, which may be considered parenthetical. The

reason of this interruption is evident upon a little reflection. The object of all the plagues recorded in this book, is the destruction of the fourth beast of Daniel, in all its several states. The seals put an end to its pagan state; the first four trumpets demolished the western empire, in what is called its christian state; the first two wo trumpets demolished the eastern empire; and it may now be said, where is there any object for the judgment of the last trumpet? This object is presented in the tenth and eleventh chapters. The western empire was very speedily revived after its destruction, and long before the entire demolition of the eastern by the second wo trumpet. The beast had indeed received a deadly wound, by the inroads of the northern barbarians, but the wound was healed, and the persecuting power is found soon to re-appear in the west.

From these considerations, we cannot hesitate in applying the third wo trumpet to the antichristian empire, or to the modern civil governments of Europe, as combined with the idolatrous apostate church of Rome.

Indeed the text itself furnishes conclusive evidence that this trumpet ushers in the millenium. Verse 15. "And the seventh angel sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ." Heretofore, they have been devouring beasts of prey—"thrones of iniquity having no fellowship with God;" but when the seventh trumpet shall have done its work, they shall all become voluntarily subject to our Lord and his Christ. The nations then shall avow the true religion in their national capacity; and for the first time since the commencement of the gospel dispensation, the religion of the Bible really, and its true spirit shall influence the policy of the nations, and they publicly proclaim their subjection to Messiah and their obedience to his law.

Verses 16, 17.—The whole church, with great

joy, renders thanks to God for this glorious and blessed change in the policy of the kingdoms of the world. The means by which all this shall be effected, is not very minutely described; only in general, a wo is denounced to the inhabiters of the earth; and the reader is hurried on to the most delightful part of the subject, a most benifficent change effected in the condition of human society, leaving the details of the judgments, to the vials where they are given with considerable amplification, in the place to which they properly belong.

Verse 18.—Having celebrated the joyful change in the preceding verses, the four and twenty elders, the representatives of the whole church, glance at the Vth general period, Gog and Magog, in the words, "the nations were angry," and hasten to period VIth, "the time of the dead, when they should be judged," and then go on to period VII. when all the affairs of men being settled, the righteous shall receive eternal rewards of joy, and the wicked be forever destroyed.

The historical events refered to, are the wars of Europe which arose out of the French revolution; and those which are yet to take place, for the final destruction of the iniquitous and despotic dynasties of Europe, wars proceeding from that great contest which now exists, between the opposite interests of liberty and tyranny; finally to end in the entire ruin of the latter, and the establishment of the former, on the permanent basis of righteousness. For more ample details on this highly interesting part of the subject, we with great pleasure refer the reader to the work itself, to which, in this short abstract, nothing like justice can be done.

In the practical remarks on this portion of the prophecy, we are exhorted to seek for consolation and support, in the truth that Messiah reigns, and will cause all the shaking of the nations to eventuate in the promotion of his own glory, and the advancement

of the interests of his faithful followers. To ascertain the ends which the Saviour has in view, in the stupendous work which he is executing among the nations, and to co-operate with him. He intends, as he assured us, the overthrow of all those iniquitous thrones which have not bowed to him, and we should not seek to uphold, what the glory of God, the welfare of the church, the felicity of the nations, and the declarations of prophecy, demand to be destroyed. To lament the political conduct of Christians, in the present age of the world, even those who love God, and whose prevailing desire is, to keep their garments unspotted from the world, and yet allow their affections to become enlisted on behalf of thrones of iniquity, and with one or other of the political factions, which from time to time rage in civil society, without regard to God's glory or the good of his church.

The eighth lecture enters on the subject of the vials, the ivth great period. It is founded on Rev. xv, 11. In the introduction it shews, that regular history often returns upon itself, in order to take up and pursue through its details, some very important topic that had been touched but lightly, in the preceding narrative. This judicious remark is applied to the vials, in which the prospective history contained in the apocalypse, returns from the point to which we had been conducted by the trumpets, to give us more ample information, relative to the destruction of the modern despotisms of Europe; a subject which had been touched in general outline only, under the last trumpet.

This lecture explains the scenery in this chapter introduced as introductory to the plagues of the vials, and gives a developement of the plan, to be pursued in the subsequent parts of this discussion.

The figurative phraseology of the text. 1st. The instruments employed in the judgments, are called vials, φιαλαι, caps or basins, and not in the

form of that vessel which we commonly denominate a phial. They are the depository of the wrath of Heaven, to be poured out on guilty nations, and they are golden, to indicate that these judgments are just and precious. The number seven, denotes perfection. They are appointed for the utter ruin of the great system of iniquity. 2d. The agents, are seven angels: these are actual dispensations of divine providence. They proceed out of the temple, from the church of God, where they are predicted, prayed for, and appointed. The angels are girded with golden girdles, and clothed in white, pure, holy, and important dispensations. 3d. The vials are delivered into the hands of the angels, by one of the four living creatures. A certain class of the ministers of the gospel, deliver to the authorised agents of divine judgments, the vials of wrath. This they do, by explaining, and applying the predictions; by testifying against lawless power; by pronouncing sentence from the word of God upon the opposers of righteousness; by encouragement to the instruments of vengeance, and by prayer for the overthrow of Satan's kingdom, including the several kingdoms of the Roman earth, or the modern civil governments of Europe. How contrary all this, to the course of conduct adopted by many professors, who give all the support in their power, to every government, though the most wicked that ever existed! 4th. A holy company appears in the church, celebrating with great joy, the judgments of the vials, verses 2, 4. They stand on a sea of glass before the throne in the temple. It represents the blood of Christ, by which they are justified and sanctified.—5th. They have gotten a victory, and have the harps of God in their hands. Their victory is over the beast, and obtained by the blood of the Lamb, and by their testimony.

A LETTER TO THE EDITOR.

Being a Review of the Parties, which arose on the moral and religious consideration of the Yellow Fever, in New-York, in the summer of 1822.

Continued from page 405.

In the *Christian Herald* of Dec. 7, 1822, there is an article entitled "*Thoughts on the late fever*," which I read with some surprise. Whatever course might have been pursued by some of the daily newspapers, in relation to that solemn visitation of God's providence over our city, and whatever the common opinion of the gay, it was not to have been expected, from the previous character of the Herald, that any thing should so soon appear in its pages, with the approbation of its editor, at variance with his notice of the calamity, in the number for the 16th of November, congratulating the public on their return, from an exile of some months, to their several homes. From that number, I quote the following excellent remarks:

"Of all news, that, of our return to our homes, and of the cessation of the pestilence, are most grateful. Those who have shared with us *the alarm* at the almost visible approach of the disease and and death, to the abodes of our friends and our own, well know how to appreciate with us the *blessings of a removal* of those evils. Indeed, the whole of this dispensation of Providence, *grievious as has been the calamity* with which our city has been *chastened*, has been full of mercy. The hand of Providence does not less really exercise the control over every occurrence in the ordinary and regular successions of seed time and harvest, summer and winter, heat and cold, than over events strictly miraculous."*

* Christian Herald, Vol. 9, No. 13, p. 408.

These sentiments are judiciously thought and piously uttered. The yellow fever of last summer, is represented as *the pestilence,* and described as an "alarming and grievous calamity." Admitting, as ought to have been the case, that it came upon our city, through the intervention of *secondary causes,* naturally adequate to its production, it is set forth as coming from God, the *first cause,* as truly as if it came to pass by *miracle.* Its infliction by the hand of Providence is acknowledged to be a chastisement to our city for iniquity; and we are invited to see the hand of God therein, while we look upon its removal as a blessing from heaven.

After such correct and Christian remarks, we were not prepared to expect, in the number of the 16th November, an essay, criminating the opinion, supposed to be common among the religious part of our citizens, that the calamity was "a judicial visitation" for our sins. Whatever might have been the offence given by a sermon, preached by one of the ministers of the Dutch Church, the Rev. Paschal N. Strong, there was no necessity in censuring him for aught he had spoken amiss, to assail the very just principle, which he asserted in common with the *Herald* itself. When I first read the "*Thoughts on the yellow fever,*" with the signature of L., I ascribed them to some inconsiderate and excited writer; and attributed their admission into the Magazine, to courtesy toward a friend who may otherwise have been a valuable correspondent. I laid them aside, of course, as an *extempore* composition, analogous to some of the occasional speeches *ad captandum* which entertain the democracy of our many public meetings. I have since discovered, in my social intercourse, that similar thoughts are prevalent. Clergymen of some standing in the church, have expressed a conviction of their truth; and the *Herald* itself,

* Christian Herald, Vol. 9, No. 14, Pages 421, 423.

has referred to them, repeatedly, with approbation. Therefore, have I given them an attentive examination.

In the review of Mr. Strong's sermon, which produced some public feeling when it was pronounced, and occasioned many severe invectives after it, was published, there is a reference to "the thoughts" of Mr. L. The review appeared in the number for the 7th of December. After several expressions of rather too much acrimony, for the title of the Magazine, it is written.

"With regard to the leading principle assumed in the sermon, that the late fever was judicially sent as a punishment, we refer to an article in our number for Dec. 7, 1822."

And in the number for March 15, 1823, there is a similar approbatory reference to the same effect, vindicating the maxim, *that judicial visitations of calamity were restricted to the Jewish Theocracy*, and inferring, that the late fever could not of course have been of that description. Of C. U., a writer, who, while on other accounts he severely censured the preacher alluded to, contested the principle above stated, it is said,

"He appears to us to evade the distinction between the Mosaic and Christian dispensation. We treated not of the principles, promises, and threatnings of the Bible at large, nor did our correspondent S., but of those pertaining to the government of the Jews, commonly denominated *the Theocracy*."*

It would seem from these quotations, as if "the Christian Herald and Seaman's Magazine, published under the patronage of the society for promoting the gospel among the seaman, and edited by a member of the Board of Directors," did make common cause with the writer who subscribes himself S. From November to March, the work gives editorial sanc-

* Christian Herald, Vol. 9, No. 21, p. 667.

tion to the sentiment, that temporal calamities, were never *judicially* inflicted, except under the Theocracy.

The "thoughts on the late fever," to which I object, will appear from the writers own words, as quoted from the number for Dec. 7.

"Whether the late fever in this city is to be regarded as a judicial visitation of Providence, is a question about which there seems to be a great diversity of opinion. Many suppose, that this visitation was sent judicially. These views of the subject are attended with difficulties which, I apprehend, are insurmountable. I suppose that, in the administration of Providence under the mediatorial government, there is no such rule upon the subject, as there was under the Theocracy, when men were dealt with judicially. They are, I apprehend, mistaken, who imagine that any good effects result from the common opinion. This opinion has, no doubt, some transitory influence upon the fears of the sordid, the ignorant, the superstitious, and impenitent. It is mere panic. This fear and panic seem, so far as I know, to affect them rather as animals, than as natural and accountable creatures. Here they experience little else but mercy, being respited till the day of judgment, from the judicial consequences of sin. Those mercies and afflictions of this life, that flow in the ordinary course of things from the apostacy of the species do not discriminate. When the period of mercy, and forbearance terminates, retribution will succeed, and the wicked will be judicially punished."

In making this quotation, I have it in view to give the author's sentiments in his own words. Parts of sentences have been taken, and other parts omitted, for the sake of brevity and distinctness; but as no perversion is intended, none is admitted. It is not my design to put the writer in fault, for this would be of no service to me or to the public. I write with

intent to correct opinions which appear to me at variance with truth. It is in the hope that no one will acknowledge such opinions, that I introduce them *seriatim* in the form of distinct assertions.

Here they are.

1st. The late fever is not a judicial visitation of Providence for the sins of the people.

2d. The ordinary dispensations of Providence, exclude the idea of judgments for iniquity.

3d. The mediatorial reign, under the gospel dispensation, is distinct from the Jewish Theocracy; for, in *that* Mesiah did *not* rule.

4th. To the Mosaic Law, or *Theocracy*, temporal judgments for sin were peculiar; and to believe otherwise, has a bad moral tendency.

5th. Both mercies and afflictions flow from the apostacy of the species.

6. The wicked, experience in this life, little else than mercy; for not until the last day, will men be *judicially* treated.

These several propositions, disguise them ever so much, must be considered as altogether false. Indeed, had they been always distinctly stated, and each viewed by itself, the deformity would have been discernible to all. They could not have passed muster in a crowd, and without particular inspection.

The *leading* principle, in error and in mischief, in all the writings and speeches against Mr. Strong, is that which distinguishes the Theocracy and mediatorial reign, and limits temporal judgments to the Jews. To *that false principle*, dished up by the purveyor of *the Seaman's Magazine* for his messmates, I now solicit your attention. I shall be very explicit, *first*, in setting aside the distinction *quo ad hoc*, and *secondly*, in proving the fact, that temporal judgments are not limited to the Jewish Theocracy, or indeed to any thing Jewish.

1st. The Jewish Theocracy is not distinguished

from the mediatorial government, in any other sense, than as a part is distinguished from the whole; for Messiah is himself, the Lord God of Israel. Every judicious Christian must confess, not only that God in Christ did reign, during the dispensation of the Old Testament, as much as now; but *also*, that the actual administration of Providence was in the hand of God our Saviour, the Messiah. So taught the Prophets and Apostles. Isa. 45, 21, 25. There is no God else beside me, a just God and a Saviour—Look unto me, and be ye saved, all the ends of the earth, for I am God—Unto me every knee shall bow, every tongue shall swear—Surely shall one say, in the *Lord* have I righteousness and strength—In the *Lord* shall all the seed of Israel be justified, and shall glory.

That this only God, who ruled the House of Israel, is the *Messiah*, is evident enough from the words of the prophet himself, and is put beyond a doubt by the apostle, in quoting them. Rom. 14, 10, 11. We shall all stand before the judgment seat of Christ. For it is written—As I live saith the Lord, every knee shall bow to me and every tongue shall confess to God. The same apostle adds, Phil. 2, 10, 11, That at the name of Jesus, every knee should bow, and every tongue should confess that Jesus Christ is *Lord*. We have here two very good and sufficient witnesses, declaring in the same terms, the mediatorial government over Jew and Jentile, to the very ends of the earth. The mediatorial reign and the Theocracy, accordingly identify. We are at this moment under the Theocracy; and the Jewish Theocracy differs nothing in regard to the person or attributes of the Ruler. *He is the same yesterday today and forever.* It is surely a bad inference, that, because the same Lord, did certainly inflict temporal judgments in one province of his empire, he must never inflict them on any other province; that since he punished the Jews *judicially*, he must trouble

Christians at *random.* The *distinction* made in the Christian Herald, is, therefore, both unholy and untrue.

There is, indeed, a very great difference between the two dispensations of the Covenant of Grace, the *Old* Testament and the *New*; but the Providence of God is as extensive, as minute, and as *just* as ever. The salvation of sinners is the same; God is the same, sin is the same, Holiness is the same now, as formerly; and the Covenant is immutable: but the dispensation of old respected the Redeemer to come, and the present dispensation, respects an accomplished redemption. A child may answer the questions respecting the different administrations.*

There is, besides this, a difference between the political state of Israel under the judicial law, and the state of other nations throughout the world. Inspired statutes, literally adapted to the Hebrew Commonwealth, constituted the political code. There is, also, a difference between the divine revelation and the miraculous infliction of calamities for transgression, and the knowledge which we have of such pains by ordinary means; but all our miseries are alike judgments from Heaven for the sins of men.—They are all equally *foreknown*, though not alike *foretold:* they are equally the work of God's Providence, though effected in a different manner, and by different instruments. The warning to sinners, and the improvement to the saints, are the same in both cases.

I am now to shew that,

2d. Temporal judgments are not peculiar to the Jewish Theocracy.

This is the grand topic of discussion in regard to the late fever in the city. Error in regard to it, has placed many Christians on the infidel side of the question, and has caused them to swell for a time

* Larger Cat. Ques. 34 and 35.

the current of profane opposition to the doctrines delivered on the subject, by a *minister* of Christ. If the writers for the "Christian Herald" have any personal ill will to the Rev. Mr. Strong, it were well not to employ it by attempting to enlist in the prejudice, the Seamen of the Port. At all events, the sense of the Christian community should be expressed, against the libertine sentiments of Mr. L., on the subject of divine judgments.

The judicial infliction of temporal calamity, for the sins of men, belongs to God's moral government of the world in every age; and the principle is not to be compromitted, even for the sake of putting down a *young man*, who ventures to proclaim aloud the truth, while his fathers are feeling with trembling hand he public pulse. It is a New Testament angel who said, Rev. xvi, 7th, Even so, Lord God Almighty, true and righteous are thy *judgments.*— God's judgments are, indeed, administered in wisdom and in truth, and in long forbearance, in full accord with mercy; for the divine attributes harmonize in the mediator; but yet he is a novice, in matters of piety, who would limit them to the *Mosaic economy.* Let me examine this abominable sentiment, in accommodation to the general ignorance, in such plain terms as to leave no cloak for the delusion.

If the divine judgments are peculiar to the Jewish Theocracy, then are they limited by its extent. The utmost extent, however, given to the Theocracy, by the patrons of this doctrine, is, in respect of *subjects*, the House of Israel, and in respect of *duration*, the time intervening between the giving of the Law on Mount Sinai, and the crucifixion of the Son of man. If the Lord has not threatened or inflicted temporal punishment for iniquity, beyond these limits, then does the doctrine stand, otherwise, it falls to the ground. Fall then, it must, for *three* obvious considerations.

1st. Divine judgments were not limited to the Commonwealth of Israel in the time of the Theocracy; for the Gentiles suffered as often and as intensely as did the Hebrews. Of the adversaries of Israel, they say, Isa. 63, 29, *Thou never barest rule over them; they were not called by thy name;* yet they suffered the judgments of God. The Prophets denanded them in a thousand instances, and the Lord inflicted his wrath. Let Midian, Moab, Ammon, Amalek, Philistia, and those of Tyre—let Edom, and Ashur bear witness to this truth. And if the history of those nations during many centuries, does not afford sufficient facts in illustration, ask the Prophets and they will tell thee concerning Babylon and Egypt, and Persia, and Greece, and Rome, all beyond the pale of the Jewish Theocracy. Those great states furnish instances enough of every species of divine judgments, and of every conceivable mode of putting them into execution. Many of these judgments on the heathen, were in answer to the prayers of the saints. Some were foretold, and executed by miracle; and others were wrought in the ordinary operation of second causes. The defeat of the *Sennacherib's army*, 2d Chron. 32, 20, 21, was in answer to the petitions of Hezekiah and Isaiah.

An angel of God, destroyed by miracle the invading forces; and his own sons put the tyrant to death in the house of God. In all these transactions, there is nothing peculiar to the Mosaic ritual, given to the Jews.

2d. The judgments are not restricted to the Theocracy; for they belonged to God's moral government, before the organization of the House of Israel, into a body politic at Horeb. *Lamech* acknowledged to his wives, *Adab and Zillah*, the principle which I now assert; and Jehovah executed vengeance on the guilty. A *judicial* mark was set upon *Cain* for the murder of *Abel*. Almost the whole world was destroyed by the *Flood*, for the iniquity

of man. Sodom and Gomorrha, were punished by fire from Heaven. *Lot's* wife, was judicially *petrified.* Pharaoh and Abimelech, suffered for their injurious treatment of Abraham. All the elements were arrayed against the people of Egypt; both the first born of Ham, and their mighty captains, fell for their iniquities.

With all this, and much more of the same kind in the Bible, will the people of New-York, and especially the gentlemen of the Herald, continue to teach that *all* iniquity on earth *must* go unpunished until the resurrection, and that temporal judgments are peculiar to the law of Moses? Surely, "until this day, remaineth the same vail untaken away in the reading of the Old Testament."

3d. Judgments are threatened and executed under the New Testament.

It is not uncommon with the ignorant to consider the Old Testament as revengeful, and the New Testament as mercifully unjust. Grace is, in a great degree excluded from the former, and justice from the latter. The account which the Bible gives, is very different. The New Testament narrative, covers but a very short space—not the twentieth part of the time referred to in the book of Genesis. The prophetic part extends to all future ages of the world; and both the history and the prophecy confirm the doctrine, that judgments are as certain and as severe under the present, as under the former dispensation. At times they are foretold; at times they are executed by miracle; and they uniformly enter into the texture of the Lord's moral government of individuals and communities, both civil and ecclesiastical.—A very few references, will suffice in proof of these assertions.

Punishment was *judicially* declared by the Apostle Peter, upon Ananias and Sapphira for their iniquity; and it was executed speedily and by miracle, Acts 5. These people were professors of reli-

gion. The angel of the Lord, under the Mediator's reign, smote Herod unto death, because he gave not God the glory, Acts 12, 23. He was a Prince and a persecutor. Elymas, the sorcerer, was judicially inflicted with blindness, after the Apostle Paul declared his sin. These are individual cases; and ought to serve as a warning to every one. The Churches of Asia were severally *threatened* by the Lord, according to their iniquities. The disciple whom Jesus loved, announced the threatening; and history bears testimony to its execution. Many professors in Corinth, suffered judicially for their abuse of the Lord's supper, debility, sickness and death; and all under the gospel dispensation, 1st Cor. 11, 30. These are specimens of ecclesiastical judgments. The dreadful judgments of anarchy, war, famine and pestilence, were inflicted on the Jewish nation. They were predicted by Jesus Christ; and the terrible catastrophe is on record for the perusal of the reviewers of *Mr. Strong*, in the *Herald*. If they are still unbelievers on the subject, let them return to the Gentiles, and they will find, that, under the New Testament, cities and nations are punished for their irreligion. 'Come and see' the *Seals* opened by Messiah; listen to the *Trumpets of wo*, blown by his servants; contemplate the ministers of the Redeemer's vengeance, pouring out the *vials full of the wrath of God;* consider the convulsion of the elements, in the storms of thunder, and hail, and fire; the consequent earthquakes, and the blood of Armageddon; and then tell me that the Saviour never inflicts temporal judgments. Read Rev. 6, 8, 11, and 18, 5, 8, and then tell me that the ministers of the gospel may not teach, that judgments shall ever, even in part, be executed on the earth. As for myself, I had rather belong to the society, Rev. 15, 3—"Saying, great and marvellous are thy works, Lord God Almighty; just and true are thy ways, Thou King of Saints—for *thy judgments* are made manifest."

I now, my dear sir, draw this letter to a close. If I have not trespassed already on your patience, and the limits of your Magazine, I may give you, hereafter, another communication, relative to the opposition provoked in the city of New-York, against the sermon of Mr. Strong. I have written now, in behalf of principle, and not from personal attachment. If I write again, I shall follow the same rule. *Carus mihi, et Carior veritas.* That gentleman, whatever may be the faults of his discourse, either in point of composition or detail of facts, has introduced no new principle of Christian morals into the code. The principle at which his opponents strike, has ever been held by the most able divines, and is always welcome to the people of God. It is none other than what was taught by the Prophets and Apostles, Jesus Christ himself, being the chief corner stone.

Yours, respectfully,

A.

SHORT NOTICES OF NEW PUBLICATIONS.

Second statement of Facts, &c., by James Douglas. Pages 186, octavo.

New-York, 1823.

This is an angry, and a silly book. Although the writer Mr. James Douglas, does not like the principles and usages of the Reformed Presbyterian Church in America, there was no need for such an outcry. The land of liberty is before him, and no man seeks to hurt a hair of his head. His outward estate, which he always prefers to the edification of the sanctuary, remains inviolate; and there are other churches in the Land, besides the Reformed Presbyterian. He may take his choice of them; that is to

say, if any one will receive him or take his book as evidence of Christian feelings and temper of mind; otherwise, he may himself form a new connexion, if he can. We advise, in case of this alternative, that his associates be very different from himself; be less selfish and malignant, or they cannot stick together any length of time.

The history of Mr. Douglas, is plain, and his case of easy comprehension. He emigrated from Scotland about five years ago, in order to get rid of Presbyterial jurisdiction in that country, by abandoning the work of preaching the gospel, and by devoting himself to a more congenial employment. He fell, however, somewhat incidentally into the connexion of the church in New-York, and was received *as a preacher*, and of course, to communion in sealing ordinances. It soon became apparent that he did not like the restraints of a church; and the church began to dislike his conduct. He *first* refused to submit himself to Presbytery; and he then forsook the public worship. The session of the church, therefore, excluded him from the Lord's Table. It was after that he applied to Presbytery, for baptism to his child, and sought permission to preach, where it would be convenient for himself, without at all submitting to appointments, and even without restoration to the communion.

The Presbytery refused to grant his petition.—As he did not like the church, and the church did not like him, their connexion ceased as it were by mutual consent. He *first* went out, and they shut the door after he was gone. This was a matter of course; but Mr. Douglas is passionate, and he thought it his best way to make a great noise, that he might create a riot. Hence this book. He sounds his own praise, and the complaint is of tyranny, because the ministers, elders and deacons, would not preach, govern, and distribute just as this man wished them.—They took the course pointed out by their own dis-

cretion, and left him to do as he saw cause. He has now amply satisfied them all, that he is unfit for church communion any where. This book is evidence of a vindictive and revengeful spirit, acted out to the utmost. He is no loss to the people he has left. *He went out from them because he was not of them; for if he had been of them, no doubt he would have continued with them.*

In the work before us, there is little evidence of piety or benevolence, of civility or discretion. It is the loud scolding of one who is so notorious, that his tongue is no scandal. Sermons which he heard, and sermons which he did not hear, are falsified and misrepresented; facts which he knew and which he did not know, are misstated and perverted; the private conversations of respectable men, in the confidence and familiarity of Christian friendship, are tortured for their connexions and published to the world; the hear-say *small chat* of the indiscreet, and the *gossipings* of his own wife, are worked up into his publication, together with *original* assertions of his own, totally at variance with the ninth commandment.

Every man of delicacy or of honour, will, therefore, revolt, and all will do well to shun familiarity with the man, who would for years remember their most private words, and to gratify his revenge, publish them in a distorted form from the press. He is now the *open enemy* of the church—of its judicatories, and its public servants: and he has this advantage in prosecuting his opposition, that he is under no restraint of truth or kindness. Any man who loves a false tongue and rude speech, may have his taste gratified for 4*s.* 6*d.* by buying the book—the MISSTATEMENTS of *James Douglas.*

Napoleon in Exile, or, a Voice from St. Helena, by Barry O'Meara, Esq. his late Surgeon, 12mo. 2 vols.

New-York, 1823.

This is an interesting book, and contains much

mportant information respecting the great actors on he theatre of the world. The report of Napoleon's emarks on various subjects, and respecting distinuished men, bears the impress of truth. A young ıan as Mr. O'Meara is, could not, and probably no ıan in the civilized world could, invent these conersations. The only heavy part of the book, is that rhich respects the controversy between Sir Hudson owe, the governor of St. Helena, and Napoleon; and hat becomes so, only by the frequent repetition of early the same things. The baseness of the Britsh government is placed in a strong light. No one an doubt after reading this book, that Napoleon was ortured out of life by vexations, by bad diet, and by he vice of the atmosphere on the bleak, dark and lismal heights of St. Helena.

He professed to believe the Bible, and employed ome time in reading both the Old Testament and he New. But he appeared utterly ignorant of the lan of redemption, and the supporting power of the grace of God. What a contrast does his captivity resent, to that of the Martyrs of Jesus, when shut up n gloomy dungeons!

Peveril of the Peak—A Romance, by the author of Waverly, Ivanhoe, Kennilworth, &c. 12mo. 2 vols.

New-York, 1823.

These two are the last of perhaps 30 fictious rolumes, said to be by the same author. One obect in all his works, the author seems never to loose ight of—the holding up of religion and all religious nen to ridicule. This is the tendency of all his tales. Great genius, indeed, he does display, but prostitued to base purposes. In the 'Tales of my Landlord,' ıe holds up to public scorn, as far as he dares, the Martyrs of Jesus, under the house of Stuart. The public indignation, awakened and expressed by all good men, both in England and Scotland, compelled

him for a while to abandon that theme. He has partly resumed it in Peveril. The Puritans, and Presbyterians, in the period immediately succeeding the restoration of Charles II., are the bodies that Peveril attempts to render ridiculous or *infamous*. He represents, indeed, the devout among them, as employed in acts of devotion, and as possessing mind, but as melancholy, wild, enthusiastic, fanatical, and indulging malignant passions. Did the reader think his pictures faithful copies of the original, he would regard with mingled emotions of pity and scorn, the English Presbyterians and Independents. This is, perhaps, the most common place of his tales. It abounds, too, with profanity. The marvelous coincidences which he attempts to create, rather disgust by their improbability, than interest by their verisimilitude. There is a great deal of the very lowest trash in the dialogue. The occasional power of the description, and the general texture of the fabric, shew that it is the work of him who of late has occupied so large a space in the regions of fancy.

ITEMS OF INTELLIGENCE.

Of all the attributes of government, whether human or divine, *justice* is that which is most hated by the *guilty*. Never except when he is penitent, does the criminal approve of his own condemnation.—He will, indeed, be silent under sentence, if he deems acquiescence convenient; but generally, it will gratify his passions more, and excite sympathy in others with greater certainty, to exclaim against the justice which detects, convicts, or condemns him, as tyranny and persecution. Thus, often do *slanderers* and *murderers*, and it is quite common with the pirates. Even under the light of the gospel, it requires sovereign grace to make the sinner by nature, under

wrath, confess that he is in that state, and to be sensible of the justice which condemns him, although pardon is at the time offered to him.

It is this principle of enmity to justice, that makes a sinner revile or evade the doctrines of grace revealed in the Bible, and the transgressor to declaim against the forms and administrations of the law which condemns him for his iniquity, whether by the church or the state it shall have been dispensed.

There is a curious exemplification of the assertion now made, in an article which appeared sometime ago in the London papers. It respects an Atheistical publication, entitled *Principles of Nature*, by blind *Palmer*, an infidel preacher who was well known twenty years ago in this village. The London editor of this book of falsehoods, was tried in the court of King's Bench, for blasphemy against the Christian religion; and the defence which he offered, was the very book itself, for the publication of which he was indicted. Thus he strove to make *persistance* in transgression his vindication for its commencement.

We quote the following paragraphs from "*The Union*," of the 21st of March, Philadelphia.

"The Lord Chief Justice then interposed. His Lordship observed, he had understood the defendant to declare in his commencement, that the book was an attack on Holy Scripture and the Christian Religion. Enough had been read to shew that it was so, and it therefore became his imperative duty to stop the defendant, and to declare that he could not suffer any book to be read in a Court of Justice, the avowed object of which was to defame the Holy Scripture, and to deny the truth of the Christian Religion.

The defendant said the book was his defence, and as such he must read it. The Lord Chief Justice repeated that he could not suffer it to be read. The defendant, 'My Lord, it is the duty of the Judge to hear whatever a defendant may consider necessary

for his defence; otherwise it is no trial, but a mockery. A Judge has no power to say what he will not hear. It is necessary that the Jury should hear for their information, before they could come to just judgment.' The Lord Chief Justice—'The Jury, I believe, have heard enough.' A Juryman—'We have heard too much, my Lord, and hope not to have our ears shocked with any more.'

The defendant—'This book is my defence. The Solicitor General has given you the text, and I must give you the context. I must read it.' The Lord Chief Justice—'You have said, and I have taken your words down, that this book is, and that you know it to be, an attack on the Holy Scriptures and the Christian Religion; therefore, I cannot permit it to be read. If you have any thing else to add to the defence, you are at liberty to state it.' The defendant—'This book is my defence, and I will read it.' The Lord Chief Justice—'You shall not read it, and if necessary, in consequence of your persisting, I shall be compelled to order you to be removed from the court.' The defendant—'Then you refuse to allow me to make my defence. This is no trial, it is a mockery of justice.' The Lord Chief Justice—'Gentlemen do you desire to hear any more?' A Juryman—'Certainly not, my Lord.'

His Lordship then proceeded to sum up, being frequently interrupted by the attempts of the defendant to proceed in reading the book. The jury immediately found the defendant guilty.

The defendant—'I have had no trial. I have not been allowed to make my defence. I can show the pains which have been taken to pack a jury.' One of the Jurors—'My Lord, I have never served on a Special Jury before, therefore, I could not be packed.' Another Juror—'Nor did I my Lord. This is a base and slanderous aspersion wantonly cast on the jury by the defendant.' Mr. Gurney—'The greatest satisfaction you can have, gentlemen, is to know that you are not packed.'

The defendant—'I know one hundred names were passed over, before one was taken.' This is a libel upon us.' The Lord Chief Justice—'Gentlemen, these observations are not, in fact, made for us, but for other purposes.' The defendant, raised his voice again, declared this proceeding was a mockery; that it was a packed Jury.

The Solicitor General—'My Lord, I move that the defendant be committed. The Lord Chief Justice—'Be it so. Let the officer take him away, that he may not further insult the Court and Jury.' The officer then proceeded to remove the defendant. The defendant—'Stop! I am not going without my hat either.' Having found his hat, he left the Court, apparently wholly unaffected by the verdict.

The Glasgow Chronicle says: 'On Saturday se'nnight, the Rev. Dr. Chalmers was unanimously elected Professor of Moral Philosophy in the University of St. Andrew's, and he has notified to the congregation of St. John's his acceptance of the office. Some time since, he received 1,500*l* from a lady, to lay out in any way he thought proper. Of this sum, he gave 500*l* to the Rev. Dr. Burns, for the purpose of assisting in the erection of a chapel; 500*l* to the Rev. Mr. Marshal; and 500 to Mr. Muir, for the same laudable purpose. He has also given 500*l* out of his own pocket, for aiding the erection of a chapel in the Parish of St. John.

The General Assembly of the Presbyterian Church, meets in Philadelphia the 3d Thursday of the present month.

The Synod of the Reformed Presbyterian Church, meets in the city of Pittsburgh, Pa. on the first Tuesday of August next.

AGENTS FOR THE E. WITNESS.

Vermont—Rev. J. Milligan, Ryegate; Rev. Wm. Sloane, Topsham.

New-York—Rev. G. M'Master, Duanesburgh; Rev. S. M. Wilson, Galway; Mr. Joseph Strain, Albany; Rev. M. Williams, Kortright; Mr. Wm. Stuart, White-Lake; Mr. John Weir, Hudson; Rev. Mr. Gosman, Kingston; Isaac Jennings, Merch't. Montgomery; Mr. John Henry, Mamakating; Mr. Jacobus Swartwout, Hopewell, Dutchess; Rev. C. D. Westbrook, Fishkill; Mr. Andrew Bowden, New-York; Wm. Sloan, Putnam; Wm. Williamson, Caledonia.

New-Jersey—Mr. Jas. King, Patterson.

Pennsylvania—Samuel Bell, Merch't. Philadelphia; Mr. John Thomson, Canecochigue; Robert Brown, Merch't. Greensburgh; Rev. Wm. Gibson, Canonsburgh; Mr. John Willson, Elizabethtown, Alleghany county.

Maryland—Rev. John Gibson, Baltimore.

Ohio—Rev. Mr. M'Kee, Cincinnati; Rev. Mr. Wallace, Chilicothe.

S. Carolina—John M'Master, Post-Master, Winnsborough; D. M'Millan, Chester District; Major M'Keown, Beckhamville.

N. Carolina—Rev. Isaac Grier, Mechlenburgh; Mr. Thomas Grier, Charlotte.

Illinois—Rev. Mr. Wylie, Kaskaskias.

THE

EVANGELICAL WITNESS.

VOL. I. JUNE, 1823. NO. XI.

THE BATTLE OF BOTHWELL BRIDGE.

WE give below the Earl of Torfoot's account of the battle of Bothwell Bridge. The good old Earl, Howie of Lochgoin, and their friends were disappointed in their hopes from the revolution. The tyrant indeed was dethroned—the great body of the nation made common cause with the Covenanters, and rebelled against the house of Stewart, thus acknowledging the justice of the cause, for which they fought at Drumclog, Bothwell Bridge and Airsmoss—the justice of the cause for which they had bled. By the revolution the effusion of the blood of the saints was stayed. But what became of the covenants, to which Torfoot refers, when he exclaims, "Scotland and the covenants forever!" Utterly disregarded, and troden under foot until this day. It was on this account as well as others, that the Covenanters did not join the church established in Scotland at the revolution. But though all they desired was not affected, yet they did not bleed in vain.

The following is the continuation of the Laird of Torfoot's Narrative.

"Heu! victa jacet pietas."

* * * * * "After the ranks of the patriotic Whigs were broken by overwhelming forces; and while Dal-

zell and Clavers swept the South and West of Scotland like the blast of the desert, breathing pestilence and death—the individual wanderers betook themselves to the caves and fastnesses of their rugged country. This was their situation, chiefly from A. D. 1680, to the Revolution. The Laird spent his days in seclusion: but still he fearlessly attended the weekly assemblies, in the fields for the worship of Almighty God. What had he to fear? What more could he lose? His estate had been confiscated. His wife and babes striped, by the lifeguards, of the last remnant of earthly comfort, which they could take away: and himself doomed, as an outlaw, to be executed by these military assassins, when taken. He became reckless of the world. "I have lived," said he in anguish, "to see a prince, twice of his own choice, take the oath of the covenants to support religion and the fundamental laws of the land. I have lived to see that prince turn traitor to his country: and with unblushing impiety, order these covenants to be burnt by the hands of the executioner. I have seen him subvert the liberty of my country, both civil and religious. I have seen him erect a bloody inquisition. The priests, imposed upon us by tyranny instead of wooing us over by the loveliness of religion, have thrown off the bowels of mercy. They occupy seats in the bloody council. They stimulate the cruelties of Lauderdale, M'Kenzie and York. Their hands are dipped in blood to the wrists. This Council will not permit us to live in peace. Our property they confiscate. Our houses they convert into barracks. They drag free men into chains. They bring no witnesses of our guilt. They invent new tortures to convert us. They employ the thumbscrews and bootkins. If we are silent, they condemn us. If we confess our Christian creed, they doom us to the gibbet. If we offer a defence, a judge rises from the beach, and with his naked sword wounds

us.* Not only our sentence, but the manner of our execution are fixed before our trial. In our last moments they command the kettle drum to beat one continued roll. And when a strong sense of injustice extorts a complaint against our barbarous treatment, a military servant of the council, strikes the dying man in his last moments.† And as if this sanguinary process were too slow in extirpating us—I have seen Charles Stewart let loose a brutal soldiery on us . . . on us who recalled him from exile; and who placed the crown on his head. He has murdered our men, our wives, and our children.—We have indeed formally renounced this tyrant by declaring war against him. But we have hitherto failed in the attempt to rouse the energies of our sleeping country. It is sunk into a deadly slumber. It has hitherto permitted the tyrant to keep us under martial law. Clavers is our judge. His dragoons are the executioners. And these savages do still continue to employ even the *sagacity of blood hounds to hunt us down.*—My soul turns away from these loathsome spectacles.—They have cut in pieces the friends and companions of my youth. M'Kail, and Kid, and King, are no more. Cameron fell bleeding at my side. Hackstone they have cruelly butchered. My father Cargil—they could not spare even thee! Nor thee, dear young Renwick! Brown fell by the bloody Clavers, at the feet of his wife and crying babes.—I have seen my friends and those in whose veins my blood runs, fall in the ranks on bloody Bothwell, as the golden flowers of the meadow beneath the mower's hand. I have seen the greedy ax of the inhuman executioner mangle the limbs of my dearest friends. I have seen the minions of tyranny perform their disgusting service of transporting and suspending, as on shambles,

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*See an instance recorded in Scot's Worthies, p. 378, Edin. edit. of A. D. 1812.

† See an instance in Crookshank's His. vol. II. chap. 7, p. 127. Edit. of 1812.

the bleeding limbs of the martyrs. I have seen the hammer of the barbarians fix the heads of my companions on thy walls, O bloody Edinburgh. And Oh! disgusting spectacle! I have seen these forms, once dear to my soul as the light of heaven, become naked and bleached bones, under the rain and sun. I have lived to see the dreadful effects of civil war. The frequent butchery in the fields, and on the scaffolds, has rendered men callous. The ghastly heads and mangled quarters are set up before the mob. Mothers and children daily feast their eyes with the spectacle. Even delicate females roll their eyes over them without a shudder. Our sufferings are not felt. For the human bosom has lost its feelings.... O God of my fathers! bend in mercy thine eyes on my bleeding country.... and on thy weeping Kirk! Shall these men spread havoc without bounds! shall our blood stream in torrents! shall the Stewarts and their slaves bind these chains on the neck of our country, and of thy Kirk forever?"

The Laird while he was uttering these words, had thrown himself on his knees. His arms were stretched forward and upward. His long hair, grey,—not by age but by labours and sorrow, descended on his shoulders. His eyes, lighted up by hope, in the midst of despondency, were fixed on heaven. And the tears streaming over his sunburned cheeks, fell, in large drops from his beard on his girdle.

At this moment his brother John entered with looks which betrayed unusual anxiety. "My brother," said he, "you must resume these weapons, which your studious habits have thrown into the corner. Praying must give way to fighting now. A trooper advances at full speed. And he is followed by a dark column. We have not even time to fly." The mind of the Laird, like those of the rest of the wanderers, always brightened up at the approach of danger. "I guessed some such tidings from that tragedy face of yours," said he: "Our perils are so

great that they do not allow us time to vent our complaints, added he, as he girded on his sword, and put on his helmet. "Let us reconnoitre." What do I see? But one trooper? And that motley cloud is a rabble—not a troop. That trooper is not of Clavers' band. Nor does he belong to Douglass: nor to Inglis—nor to Strachan's dragoons. He waves a small flag.—I can discover the scarlet and the blue colour of the covenanter's flag. . . Ha! welcome you, John Howie of Lochgoin*. . . . But what news? . . Lives our country.—Lives "the good old cause?"—"Glorious news," exclaimed Howie, "Scotland forever! She is free. The tyrant James has abdicated. The Stewarts are banished by an indignant nation. Orange triumphs. Our wounds are binding up. Huzza! Scotland and King William and the covenant forever."

The Laird made no reply. He laid his steel cap on the ground; and threw himself on his knees. He uttered a brief prayer—of which this was the close. "My bleeding country, and thy wailing Kirk, and my brethren in the furnace have come in remembrance before thee. . . . . For ever lauded be thy name."—"Hasten to the meeting at Lesmehago. Our friends behind me you see, have already set out," said Howie. And he set off with enthusiastic ardour to spread the news.

"These news," said the Laird, after a long pause—while his eyes followed the courser over the plains of Aven; "these news are to me as life from the dead. Our martial toils have not been unprofitable. Nor has our blood been shed in vain. We have at last roused our sleeping country. We have saved

* The grandson of this person (John Howie) was the person whom the *Great Unknown* calls Old Mortality. I have been from infancy familiar with the history of this author of the Epitaphs, this repairer of the tombs of the martyrs. But I never heard him called Old Mortality. Every body in the west of Scotland is familiar with the name of John Howie. Old Mortality is his name in Romance.

her. We have gained our civil and religious liberties. I feel a fresh vigour poured into my nerves. I feel already the full glow of liberty. I feel that I am a free man. . . . and no tyrant's slave.—The parliament and the assembly will, I trust set all things right again. My forfeiture shall be restored. And my wife and babes shall surround me in the domestic circle. And brother John—what is no small affair. . . . . I shall now have a respite. . . . . far from the horrid din of war—quietly to finish that work, over which I have literally trimmed the midnight lamp; with my sword and musketoon lying before me.—Gaun Withspoon," said the Laird in a higher tone, "call my moss-headed hostler, and let us have our horses.—I have a mind to meet our old friends at Lesmehago. And, then, when serious business is dispatched, we can take Bothwell field on our return. It will yield me at least a melancholy pleasure to visit the spot where we fought, I trust, our last battle against the enemies of our country—and of the good old cause."

Serious matters of church and state having been discussed at the public meeting, the brothers found themselves, on the fourth day, on the battle ground of Bothwell.

"On that moor," said the Laird, after a long silence—and without being conscious of it, he had, by a kind of instinct, natural enough to a soldier, drawn his sword and was pointing with it—"On that moor the enemy first formed under Monmouth. There on the right, Clavers led on the life guards, breathing fury, and resolute to wipe off the disgrace of the affair of Drumclog. Dalzell formed his men on that knoll. Lord Livingstone led his van of the foemen. We had taken care to have Bothwell Bridge strongly secured by a barricade. And our little battery of cannon was planted on that spot below us, in order to sweep the bridge. And we did rake it. The foemen's blood streamed there. Again and again, the troops of the tyrant marched on: and our cannon an-

nihilated their columns. Sir Robert Hamilton was our commander in chief. The gallant general Hackstone stood on that spot with his brave men. Along the river, and above the bridge, Burly's foot, and Captain Nesbit's dragoons were stationed. For one hour we kept the enemy in check. They were defeated in every attempt to cross the Clyde. Livingstone sent another strong column to storm the bridge. I shall never forget the effect of one fire from our battery, where my men stood. We saw the line of the foe advance in all the military glory of brave and beautiful men. The horses pranced. The armour gleamed. In one moment nothing was seen but a shocking mass of mortality. Human limbs and the bodies and limbs of horses were mingled in one huge heap; or blown to a great distance. Another column attempted to cross above the bridge. Some threw themselves into the current. One well directed fire from Burly's troops threw them into disorder, and drove them back. Meantime, while we were thus warmly engaged, Hamilton was labouring to bring down the different divisions of our main body into action. But in vain he called on Cleland's troop—in vain he ordered Henderson's to fall in—in vain he called on Col. Fleming's:—Hackstone flew from troop to troop. All was confusion. In vain he besought, he intreated, he threatened. Your disputes and fiery misguided zeal, my Brother, contracted a deep and deadly guilt that day. The Whig turned his arms, in fierce hate, that day against his own vitals. Our chaplains Cargil, and King, and Kid, and Douglass, interposed again. Cargil mounted the pulpit; he preached peace; he called aloud for mutual forbearance. "Behold the banners of the enemy," cried he; "hear ye not the fire of the foe, and of our own brethren? Our brothers and fathers are falling beneath their sword. Hasten to their aid, See the flag of the covenant. See the motto in letters of gold. "Christ's crown and covenant." Hear the voice of

your weeping country. Hear the wailings of the bleeding kirk. Banish discord. And let us, as a band of brothers, present a bold front to the foemen. Follow me—all ye who love their country, and the covenant. I go to die in the fore-front of the battle." All the ministers and officers followed him—amidst a flourish of trumpets—but the great body remained to listen to the harangues of the factious.—We sent again and again for ammunition. My men were at the last round. Treachery, or a fatal error had sent a barrel of raisins instead of powder.* My heart sunk within me while I beheld the despair on the faces of my brave fellows, as I struck out the head of the vessel. Hackstone called his officers to him. We threw ourselves around him. "What must be done?" said he in an agony of despair. "Conquer or die."—we said, as if with one voice. "We have our swords yet. Lead back the men then to their places, and let the ensign bear down the white and scarlet colours. *Our God and our country* be the word." Hackstone rushed forward. We ran to our respective corps—we cheered our men, but they were languid and dispirited. Their ammunition was nearly expended, and they seemed anxious to husband what remained. They fought only with their carabines. The cannons could no more be loaded. The enemy soon perceived this. We saw a troop of horse approach the bridge. It was that of the life guards. I recognized the plume of Clavers. They approached in rapid march. A solid column of infantry followed. I sent a request to Captain Nesbit to join his troop to mine. He was in an instant with us. We charged the life guards. Our swords rung on their steel caps. Many of my brave lads fell on all sides of me. But we hewed down the foe.

* The natives of Hamilton have preserved, by tradition, the name of the merchant who did this disservice to the covenanter's army.

They began to reel. The whole column was kept stationary on the bridge. Clavers' dreadful voice was heard—more like the yell of a savage, than the commanding voice of a soldier. He pushed forward his men; and again we hewed them down. A third mass was pushed up. Our exhausted dragoons fled. Unsupported, I found myself by the brave Nesbit, and Paton, and Hackstone. We looked for a moment's space in silence on each other. We galloped in front of our retreating men. We rallied them. We pointed to the general almost alone. We pointed to the white and to the scarlet colours floating near him. We cried "*God and our Country.*" They faced about. We charged Clavers once more. "Torfoot," cried Nesbit, "I dare you to the forefront of the battle." We rushed up at full gallop. Our men seeing this, followed also at full speed. We broke the enemy's line—bearing down those files which we encountered. We cut our way through their ranks. But they had now lengthened their front. Superior numbers drove us in. They had gained the entire possession of the bridge. Livingstone and Dalzell were actually taking us on the flank. A band had got between us and Burly's infantry. "My friends," said Hackstone to his officers, "we are the last on the field. We can do no more. We must retreat. Let us attempt to bring aid to the deluded men behind us. They have brought ruin on themselves, and on us. Not Monmouth but our divisions have scattered us."

At this moment one of the life guards aimed a blow at Hackstone. My sword received it. And a stroke from Nesbit laid the foeman's hand and sword in the dust. He fainted and tumbled from his saddle. We reined our horses, and galloped to our main body. But what a scene presented itself here! These misguided men had there eyes now fully opened on their fatal errors. The enemy were bringing up their whole force against them. I was not

long a near spectator of it. For a ball grazed my courser. He plunged and reared—then shot off like an arrow. Several of our officers drew to the same place. On a knoll we faced about. The battle raged below us. We beheld our commander doing every thing that a brave soldier could do with factious men, against an overpowering foe. Burly and his troops were in close conflict with Clavers' dragoons. We saw him dismount three troopers with his own hand. He could not turn the tide of battle. But he was covering the retreat of these *misguided* men. Before we could rejoin him, a party threw themselves in our way. We formed, and received them. Kennoway, one of Clavers' officers, led them on. "Would to God that this were Grahame himself," some of my comrades ejaculated aloud. "He falls to my share," said I, "whoever the officer be." I advanced. He met me. I parried several thrusts. He received a cut on the left arm; and the sword by the same stroke, shore off one of his horses ears;—it plunged and reared. We closed again. I received a severe stroke on the left shoulder. My blow fell on his sword arm. He reined his horse around, retreated a few paces, then returned at *full gallop*. My courser reared instinctively as his approached. I received his stroke on the back of my ferara. And by a back stroke, I gave him a deep cut on the cheek. And before he could recover a position of defence, my sword fell, with a terrible blow, on his steel cap. Stunned by the blow, he bent himself forward—and grasping the mane, he tumbled from his saddle; and his steed galloped over the field. I did not repeat the blow. His left hand presented his sword. His right arm was disabled. His life was given him.—My companions, having disposed of their antagonists (and some of them had two apiece,) we paused to see the fate of the battle. Dalzell and Livingstone were riding over the field, like furies, cutting down all in their way. Monmouth was galloping from rank

to rank, and calling on his men to give quarters. Clavers, to wipe off the disgrace of Drumclog, was committing fearful havock. "Can we not find Clavers," said Halhead. "No," said Capt. Paton, "the gallant colonel takes care to have a solid guard of his rogues about him. I have sought him over the field. But I found him, as I now perceive him, with a mass of his guards about him." At this instant we saw our general, at some distance, disentangling himself from the men who had tumbled over him in the mele. His face and hands and clothes were covered with gore: He had been dismounted; and was fighting on foot: We rushed to the spot, and cheered him: our party drove back the scattered bands of Dalzell: "My friends," said Sir Robert, as we mounted him on a stray horse, "the day is lost! But—you, Paton: you Brownlee of Torfoot, and you, Halhead, let not that flag fall into the hands of these incarnate devils: We have lost the battle, but, by the grace of God, neither Dalzell nor Clavers shall say that he took our colours: My ensign has done his duty: He is down: This sword has saved it twice: I leave it to your care: You see its perilous situation." He pointed with his sword to the spot: We collected some of our scattered troops, and flew to the place: The standard bearer was down, but he was still fearlessly grasping the flag-staff; while it was borne upright by the mass of men who had thrown themselves in fierce contest around it: Its well known blue and scarlet colours, and its motto, "*Christ's Crown and Covenant*," in brilliant gold letters, inspired us with a sacred enthusiasm: We gave a loud cheer to the wounded ensign, and rushed into the combat. The redemption of that flag cost the foe many a gallant man: They fell beneath our broad swords; and with horrible execrations dying on their lips, they gave up their souls to their Judge.

Here I met in front that ferocious dragoon of Clavers, named Tam Halliday, who had, more than once

in his raids, plundered my halls; and had snatched the bread from my weeping babes: He had just seized the white staff of the flag: But his tremendous oath of exultation, (we of the covenant never swear,)— his oath had scarcely passed its polluted threshold, when this Andro Ferara fell on the guard of his steel, and shivered it to pieces: "Recreant loon!" said I, "thou shalt, this day, remember thy evil deeds:" Another blow on his helmet laid him at his huge length, and made him bite the dust: In the mele that followed, I lost sight of him: We fought like lions—but with the hearts of Christians: While my gallant companions stemmed the tide of battle, the standard, rent to tatters, fell across my breast: I tore it from the staff and wrapt it round my body: We cut our way through the enemy, and carried our general off the field.

Having gained a small knoll we beheld once more the dreadful spectacle below. Thick columns of smoke and dust rolled in a lazy cloud over the dark bands mingled in deadly fray: It was no longer a battle—but a massacre: In the struggle of my feelings I turned my eyes on the general and Paton: I saw in the face of the latter an indescribable conflict of passions. His long and shaggy eye brows were drawn over his eyes: His hand grasped his sword: "I cannot yet leave the field," said the undaunted Paton: "With the general's permission, I shall try to save some of our wretched men beset by these hell hounds: Who will go?—At Kilsyth I saw service: When deserted by my troop, I cut my way through Montrose's men, and reached the spot where colonels Hacket and Strachan were: We left the field together: Fifteen dragoons attacked us: We cut down thirteen—and two fled: Thirteen next assailed us: We left ten on the field—and three fled. Eleven Highlanders next met us: We paused and cheered each other: "Now Johnny," cried Hacket to me, "put forth your mettle—else we are gone!"

Nine others we sent after their comrades: And two fled: Now, who will join this raid:"* "I will be your leader," said Sir Robert, as we fell into the ranks: We marched on the enemy's flank: "Yonder is Clavers," said Paton, while he directed his courser on him: The bloody man was, at that moment, nearly alone, hacking to pieces some poor fellows already on their knees, and disarmed, and imploring him by the common feelings of humanity to spare their lives: He had just finished his usual oath against their "*feelings of humanity*," when Paton presented himself: He instantly let go his prey, and slunk back into the midst of his troopers: Having formed them, he advanced: We formed and made a furious onset: At our first charge his troop reeled: Clavers was dismounted: But at that moment Dalzell assailed us on the flank and rear: Our men fell around us like grass before the mower: The bugleman sounded a retreat: Once more in the mele I fell in with the general and Paton: We were covered with wounds: We directed our flight in the rear of our broken troops: By the direction of the general I had unfurled the standard: It was borne off the field flying at the swords point: But that honour cost me much: I was assailed by three fierce dragoons: five followed close in their rear: I called to Paton: In a moment he was by my side: I threw the standard to the general, and we rushed on the foe: They fell beneath our swords: but my faithful steed, which had carried me through all my dangers, was mortally wounded: He fell: I was thrown in among the fallen enemy: I fainted: I opened my eyes on misery: I found myself in the presence of Monmouth; a pris-

* This chivalrous defence is recorded, I find, in the life of Captain Paton in the "Scots Worthies," Edinb. edit. of A. D. 1812. This celebrated officer was trained up to warfare in the army of Charles Gustavus, King of Sweden. This is a specimen of those heroic whigs, who brought about the Revolution of A. D. 1688.

oner: with other wretched creatures, waiting in awful suspense their ultimate destiny." * * * * * *

W. C. B.

REVIEW.

Lectures upon the Principal Prophecies of the Revelation.

By Alexander M'Leod, D. D. Pastor of the Reformed Presbyterian Church, New-York. 1814. p. p. 480.

Continued from page 460.

Lecture IX, is from Rev. xvi, 1,—the command to the seven angels to go and pour out their vials upon the earth.

The object is the earth, which the author interprets to be the Antichristian system, of which he gives his views in the following words: "It includes the beasts of the pit, of the sea, and of the earth; the head, the horns, the image of the beast; the mother of harlots, and all who are drunken with the cup of intoxication. It is not precisely the emperor, the kings or any of the kings; nor the people, nor the pope, nor the Roman church, nor the territorial dominions of the pope, or of the emperor; but it is all these, combined by a corrupt religion, embodied with despotic power, in opposition to the public social order which Christianity demands of the nations of the world, and which shall actually be established in the millennium." (p. 260.) The author then proceeds to justify the application of the term Antichrist, (found 1st Joh. ii,) to this great complex system of iniquity, against all other applications. Whitby applies it to the Jewish nation; Hammond to the Gnostics; Bossuet and other Pa-

pists to Rome Pagan; other writers to individual persons, as Nero, Cromwell, George III, Napoleon, &c.; Faber to France under Napoleon; and Protestant writers generally, to the Papacy. The general argument is, that the greatest, most protracted and dangerous opposition to true religion under the New Testament dispensation, is evidently "the Antichrist," from the account given of him 1st Joh. II; and no one can doubt that this has been from the complex system above described.

He then proceeds in the second division of the subject, to explain the nature of this corrupt system.—He applies to it the description of "the son of perdition," 2d Thess. II, 9; the great apostacy mentioned, 2d Tim. III, 1—5; and the blasphemous king, Dan. XI, 36, 38; which last the reader is requested to compare with the passages from Thessalonians and Timothy. Here there much profound and perspicuous Biblical criticism, and the argument supported by the most irresistible evidence.

He proceeds in the third place to answer objections to the application which he makes of the term, and in doing so produces much collateral testimony, by which the main argument is strongly fortified.

Lecture X, contains an account of the "little book," Rev. x, 6, &c. and consists of two parts—the manner of bringing the "little book" into view, and its contents.

As to its introduction, it is the subject of a distinct vision, in which there is:—1st Our Saviour holding the book in his hand, v. 1, 2. He is an omnipotent angel the same who guided Israel from Egypt to the promised land, who ruled in the days of old, and who still rules over the church and the nations. He has one foot on the sea and one on the land. He controls all the elements of the natural and moral world. His voice as when a lion roareth—great in power. The book is open, for in the scheme of the prophecy, the events which it contains, were matters of his-

tory when it was exhibited. 2d. The exhibition of the book is accompanied with voices and thunderings. There were great commotions among the nations. The angel declares under the solemnity of an oath, that the time was not yet—that all the preceding judgments had destroyed the fourth beast of Daniel. 3d. The apostle John receives the book, and eats it. In his mouth it was sweet, in his belly bitter. "Often it is our mercy to be ignorant of futurity."

The second general topic is to unfold the contents of the book. 1st. A heathenish church, and beast of the pit. Chap. xi. 1, 2. John is commanded to measure, with a measuring rod, which is the word of God, the temple of God, the altar and them that worship therein—the church in her New Testament organization—the ordinances and the professors of religion. The outer court was to be left out, as trodden under foot by the Gentiles, or heathen—the votaries of the beast, which ascendeth out of the bottomless pit. 2d. The two witnesses. v. 3, 12.—Those who bear witness against the beast and his satellites, not entering into any league with them. They are poor and afflicted, prophecying in sackcloth, but faithful, and friends of God. They are two in number—few, but a sufficient number legally to establish the truth of the facts to which they bear witness. "At the mouth of two or three witnesses shall every word be established." They are hated by the beast and his votaries, who reproach and persecute them. They prophecy 1260 days; that is the whole of the reign of Antichrist, 1260 years. The description refers to a succession of faithful men, who, for all that long and afflicting period, bear witness for God in relation to the great ordinances of the magistracy and the ministry, so exceedingly corrupted and abused during that term. These witnesses are slain by the enemies near the end of the time of their prophecy, by the beast their great enemy,

and "lie dead three days and an half in the street of the great city which is spiritually called Sodom and Egypt, where also our Lord was crucified." This is yet future, and refers to great and destructive persecutions of the friends of truth. This death will take place about the year '45 of this century, if we calculate by Jewish years, or 63, if we estimate by the Solar year. The arguments by which the author proves that this event is future are 1st. They are neither dead, nor has their resurrection taken place. Many and faithful men and ministers in Christendom are publicly testifying against the beast and his devotees, and the beast is yet in great power. 2d. Because many years of the time of their prophecy is yet to come. 3. The work of bearing testimony is yet incomplete. They have yet to seal with their blood their testimony to the truth of Messiah's headship over the nations. 4. Their death happens in the last great struggle with Antichrist, which is evidently future.

Finally as to the contents of the little book we have the resurrection of the witnesses. This will take place after the entire prostration of all thrones of tyranny in Christendom, and of all those ecclesiastical dignitaries who have been supported by the beast, when men like the martyrs of Jesus will arise, and model the church and the policies of the nations according to the word of God.

Lecture XII is founded on Rev. XIII. The subject is the woman and the dragon. Three modes of applying the imagery of this chapter have been adopted. 1st. The war has been considered as that between Christianity and pagan Rome, ending at the time of Constantine. 2d. Others have applied the description given of the contest from the 1st to the 16th verse, to Rome heathen. 3d. The whole has been referred to the times of the apostacy. The last is the author's interpretation, which he confirms by solid argument.

He then proceeds to present the parties in the contest, and give a history of the war. On one side the woman supported by Michael and his angels; and on the other the dragon with his angels. 1st. The woman, who appeared as Σημειον μέγα, a "great wonder," or as it might have been translated, a great *sign or symbol.* The place in which she appears is heaven, or the great system of ecclesiastical order in the modern nations of Europe, called heaven from its bearing the Christian name, and which may also be referred to the civil polity of the nations as interwoven with the ecclesiastical. Distinct from this great firmament of nominal Christianity, appears the actual church of God, yet visibly connected with it in some degree. The real church is symbolized by the woman. She is arrayed in robes of great splendour, cloathed with the *sun*—the light and righteousness of Christ. The crown of twelve stars, is the doctrine of the twelve apostles. This illustrious woman, the Lamb's wife, *cries and labours* to multiply the seed of righteousness upon the earth.

2d. The dragon, described, verses 3, 4. This is the personage, to whom the beasts and horns that govern the empire belong, and whom they serve. We are told v. 9, who he is. "And the dragon is cast out, that old serpent, called the devil, and satan, which deceiveth the whole world. He is seen in heaven with the woman. Hence the place cannot be pagan Roman power, for there the true church never appeared. He is of a red colour, to denote his bloody persecution. He is embodied in the civil polity of the empire, the beast with seven heads and ten horns. All this is explained in chapter XVII, 9, 12, referred by all protestant commentators to Rome the city of seven hills, and the ten kings, are the modern governments of Europe. The whole of this polity is animated by the dragon or the devil, who is its very life and soul. In this interpretation he is supported by Scott, Woodhouse, Faber, and others;

indeed, without the greatest violence it admits of no other application. Hence the whole of the modern despotisms of Europe, so far from having a claim to be viewed as the ordinance of God, are really diabolical. The dragon stood before the woman, to devour her offspring, or prevent her from bringing forth. Through the medium of the civil governments of the empire, he endeavours to destroy the church of the living God, by cutting off her seed, as Pharaoh attempted to ruin the chosen of Jacob, by the destruction of all the male children. He draws the third part of the stars of heaven with his tail and casts them to the earth. These stars are those, who profess to be the ministers of Jesus, are in the firmament of the church visible on a large scale, and devote themselves to the business of supporting the misrule of the dragon. The scriptural and degrading view of such panders of ungodly power is, that they hang by the tail of the dragon.

3d. Michael v. 5—7. The church brings forth a son, a man-child. Our author considers the man-child to be Messiah, and who else can he be who rules all nations with a rod of iron, and is caught up to heaven to the throne of God? He is the son of the church, as to his humanity, but not either as Jew or Christian, but as the one church in all ages. He is the seed of the woman, Gen. iii. 15. In this passage it is Christ mystical, or his saints who are the members of the body, of which he is the head. As the captain of the Lord's host, the author considers him as bearing the name of Michael—"the great prince which standeth for the children of God's people," Dan. xii. 1.

The author under his second division gives a history of the war. From the rise of Antichrist, 606, until the expiration of 1260 years, the dragon in some form or other makes war upon the woman, by means of the ungodly governments which he animates, and

urges on to the work of persecution. But here we must refer our readers to the book itself, for without quoting the whole passage, we cannot do justice to the able sketch contained in the latter part of this lecture.

In the conclusion he exhorts Christians in the following words. p. p. 391, 394.

"From this exposition Christians, and we leave it with your understanding and your conscience, to judge whether it be agreeable to the word of God—from this exposition you may learn, in what estimation you are to hold the civil and ecclesiastical establishments of the Antichristian empire. If you are willing to make a proper estimate of their moral character; if you would examine them in the clear light of this prospective history; if you would judge of them as the infallible God hath described them; you will have an unwavering conviction of their being *diabolical* establishments, opposed alike to the Son of God, and to the remnant of the church's seed—the *dragon* against the *woman*, and the *man-child*. I leave you to infer what claim they have upon your affections, upon your approbation, and your prayers. I address myself to you who are placed in the ranks under Michael the Archangel, and captain of the Lord's hosts, I beseech you, dear brethren, never permit yourselves to mistake the nature of this contest.

Let not true religion ever be in your estimation identified with the *cruel dragon*, with any of his *heads or of his horns*. Let not your eyes be dazzled with the glare of his power, or your hearts guided by the *stars* that are swept from the heaven to the earth, or suspended at the *tail* of the persecuting monster—the pastors whom he keeps to serve him. Let not your sympathies be withdrawn from that mourning widow in the wilderness—from those witnesses clothed in sackcloth—let them not be misplaced on those corrupt systems which Jehovah hath sworn in

his justice to destroy. I urge upon Christian principles, that which is the evident moral and political duty of this rising empire, this great and growing republic. I urge it upon you, from the considerations which my text suggests, not to imitate the maxims of social order, not to covet the policy, or approve of the conduct of the antichristain nations of Europe. Amity, commerce, and peace with them all, you may and you ought, upon principles of just reciprocity, to cultivate; but no entangling alliances, no identification of feelings and of interests, no community of moral or religious opinions with powers influenced by the *old serpent, the great red dragon.*

You will never forget, that the spirit of God denominates the errors, the shew of learning, the philosophism of the enemies of the doctrines of grace, and of the scriptures, a *flood from the mouth of the serpent*; and from a distance you will contemplate with astonishment the woe which it brings on the kingdoms, which imbibed the poison: you will consider as the predicted effects of this flood, the desolating judgments of modern Europe; and you will, I trust, stand in awe, and unhesitatingly reject the impious innovations, from among you. You have witnessed the impiety, the licentiousness, the horrors and the massacres of revolutionary France, the fruits which they yield. In proportion as you deviate from Evangelical doctrine, and Christian morality, you expose yourselves to similar dangers.

Mistake me not. I urge this detestation of heresy and infidelity, not for the base purpose of diverting your attention from the *ten-horned-dragon* himself; not for the purpose of directing your attachment to the old corrupt establishments of Europe. No. I am no apologist of superstition, of hypocrasy, of despotism. I do not wish to contribute to the prolongation of any diabolical power. My prayers are against *all the horns* of the beast; they are in union with the cry which you hear from the altar, "How long O

Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth!"

The reply to this prayer is admonitory to us. It checks impatience. Rest, then, my brethren, until the catalogue of the martyrs is complete. Then shall the nations cease to be impious and tyrannical.

There is a day of trial approaching the Lord's people in the world. It is not upon the 11th chapter alone that we rest the belief, that the slaughter of the witnesses is yet future. It appears from other parts of the apocalypse. It appears from this chapter. The concluding passage, the last war of the dragon, synchronises with a part of the third woe; with the death of the witnesses; with the vintage, and with the last of the vials.

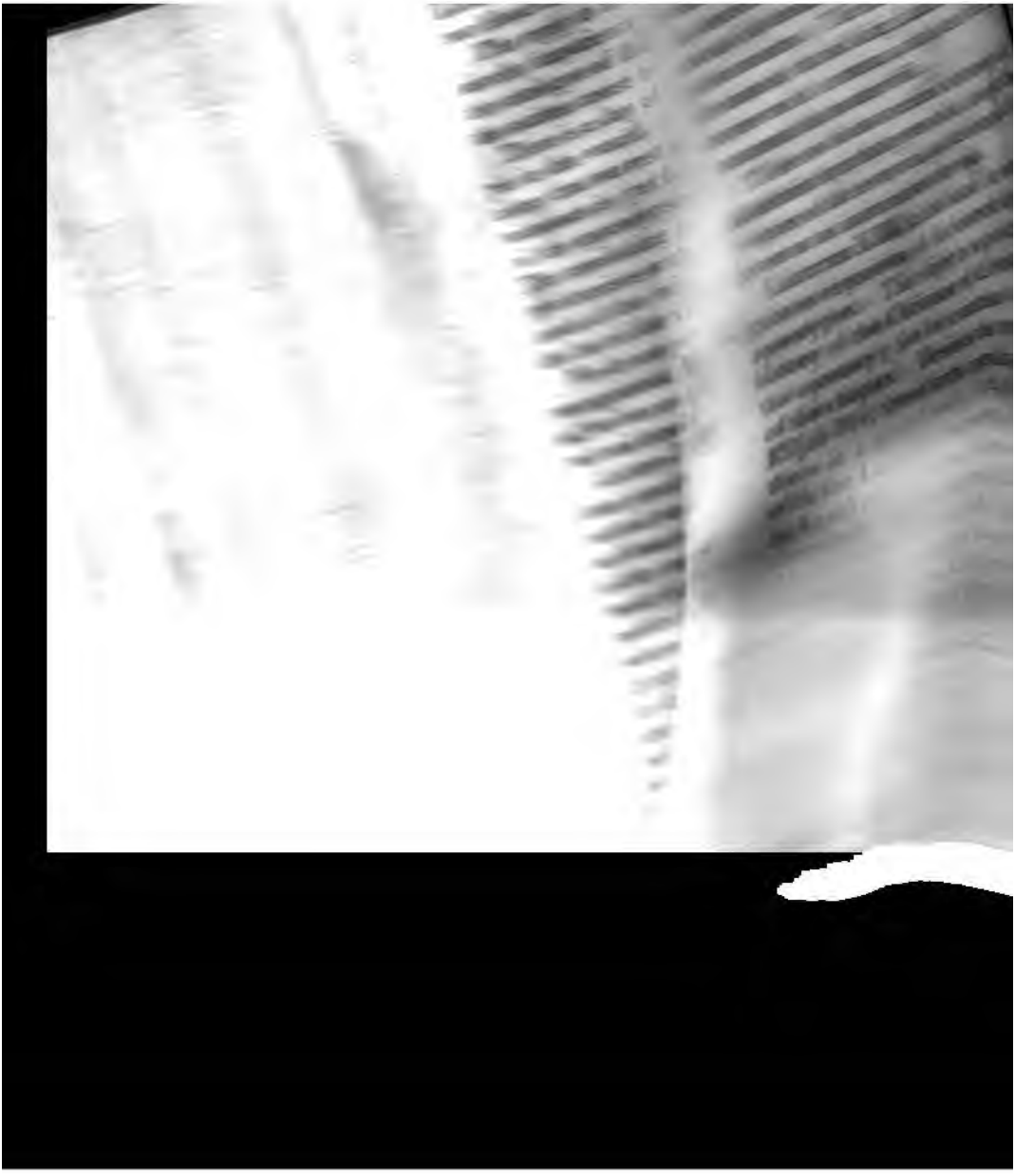
We do not predict future judgments for your discouragement. Under the care of the Shepherd of Israel, we fear no evil. May we be found like Daniel to *rest and stand in our lot at the end of the day.* AMEN."

Lecture XII, on the thirteenth chapter of Revelation, is on the subject of the two beasts, the seven headed and ten horned beast of the sea, and the two horned beast of the earth. The first of these two beasts is the secular power of the Roman empire. This beast is considered by Faber, whom our author quotes with approbation, as "a tyranny, the strings of whose machinery are *worked by the infernal serpent!*" It comprehends the whole of Daniel's fourth beast, or the Roman empire, both in its united state before demolished by the seals and trumpets, and in its divided, or ten horned state, after its revival in the west. It is the iron legs, and feet and toes, part iron and part clay, of the image seen in Nebuchadnezzar's dream. It is the scarlet coloured beast of chapter XVII, on which the harlot woman, or church of Rome rides, in its lowest state, that of the toes part iron and part clay. Its seven heads are seven forms of government,—six of these were kings, consuls, dictators, decemvirs, military tribunes with con-

sular authority, and emperors; also the seven hills on which the woman sitteth, or the Palatine, Cœlian, Aventine, Quirinal, Viminal, and Esquiline hills of the city of Rome.

Of the seven heads of the beast as referring to seven forms of government, the last is the only one about which commentators have entertained various opinions. Five of the heads were fallen, when John saw the vision, chap. xvii., one was then existing, this was certainly the imperial head. This head was wounded to death, as the people of Europe thought, by the Goths and Vandals, under the 4th trumpet. Our author considers the healing of the wound of the sixth or imperial head as effected, when Belisarius and Narses, the Generals of Justinian conquered Italy, although Rome was at that time made a dukedom, subject to the excharchate of Ravenna. "The patriciate is the seventh head,"—an independent government established in the west, which, as John says, was to continue a short time, which in fact it did, from the year 750, to 800, when Charlemange was proclaimed emperor of the west, and thus the empire revived, which made the 8th, if you call it different from the other; but if you consider it the same, then it is the 7th, or of the 7th, v. 10. The ten horns are the modern kingdoms of Europe, generally nearer to ten than any other number.

This beast was to continue 42 months, or 1260 days, each day for a year, or from 606 to 1848, if Jewish years, if solar years to 1866. The author prefers the latter. For all that term the beast, or the civil power is the organ by which the devil reigns and makes war upon the saints. The two horned beast of the earth, the author interprets of the ecclesiastical hierarchy. The two horns are the regular and secular monks. Though its horns were like those of a lamb, yet it spoke the language of the dragon; assuming tyrannical power, that power became beastly.



The first general revival, verses, 6, 7—the angel flying through the midst of heaven having the everlasting gospel to preach—our author refers to the effects of the preaching of the Waldenses, commencing 1180. These people for 500 years before had dissented from the religion of the Latin empire. They spread over almost every part of Europe in the 12th century, and formed numerous and powerful congregations, holding the faith of the gospel.

The second general revival, v. 8, is the Reformation of the 16th century.

The third general revival, verses 9, 13, ushers in the millennium. The destruction of the enemies of true Christians, is effected by the harvest and the vintage, verses, 14, 20. These are the same judgments denounced by the third woe trumpet, and by the latter vials. The harvest we think was the wars growing out of the French Revolution; and the vintage; the war now commencing in Europe.

We have now given an imperfect outline of this work, which we have done with a view to call the attention of the lovers of Jesus, to the account rendered in the book of Revelation by the Holy Ghost, of the state of the church and the nations. We see that the eventful period in which we live is referred to. We hope that those who would learn the signs of the times and what Israel ought to do, will read the book with care. They will find condensed here with great labour, nearly all that is valuable, in preceding commentators, elegantly systematized, with many new and important illustrations of this wonderful book, to be found in no other author. We purpose hereafter to give our own views, in a general outline on the subject of the vials. The great religious lesson of the whole book is that Messiah reigns by the appointment of the Father, as rightful Lord of the universe, and that all nations and churches should, and shall acknowledge him.

ting, his undisguised declarations, the testimony and rebuke of Bradbury, the declaration and writings of president Edwards, of Dr. Ely, and the admission of even Mr. Ruffner, all go to prove him at least a *Sabellian*, a *denier* of three distinct persons in God.—We ask, is the God of Sabellians the God of Israel? No. Was it then honourable in those managers of the "Presbyterian Magazine," to whom its superintendence belonged, to hold up men whom they were confessing as brethren, and inviting to their communion, as *forgers* and *slanderers*, to the odium of the public! Were they not aware that in a few short months this deed would be unmasked? Was it consistent with fidelity to their God, to their own vows, to the immortal interests of their flock, to hold up a man as *unshaken* in his faith of the Trinity, whose pernicious works, which have seduced many; were circulating among them? Or did Dr. Janeway alone, *pit* his mighty name against those of Bradbury, Coleman, Hervey, Edwards, Ely, &c. and hope to succeed, in the face of all truth and evidence to the contrary, in establishing the charge of falsehood and slander against them? Humble and self denied man! We are, however, disinclined in the present state of religious knowledge and strong party feeling, to urgé a subject which might hasten the departure of any from professed attachment to the Trinitarian lines, to seek a place under the pestilential atmosphere and in the devoted ranks of *Socinianism*, *Arianism*, or *Sabellianism*. There are other agencies operating such a change of sides, and their success is sufficiently rapid. Our part shall be honestly, however feebly, to counteract the evil by lifting up a voice of warning, without regard to mere party interest.

But after all, why so much ado about the orthodoxy of Dr. W.? What matters it how heretical he was, if his psalms and hymns be sound? To *us*, indeed, it is little matter, so far as this inquiry is con-

of Psalms. The author indeed seems, for himself, among existing versions, to prefer that, erroneously called *Rouse's*, and is satisfied with the exclusive use of the Book of Psalms; but we are assured he makes no matter of controversy with others, if they use another version, or employ other inspired songs. No church, indeed, known to us, pleads for the statement put into their mouths by those critics. Mr. Ruffner says it is this: "Let all Christians sing Rouse's version of the Psalms and nothing else." This false statement is made again and again by these men. and by a better man, we think, than either of them, Dr. Ely, is repeated. Hear Mr. M'M. for himself. "The inquiry," says he, "is not whether it be lawful to use, in the praises of God, any other inspired songs beside what are found in the Book of Psalms. Nor is it any matter of dispute, in the present instance, what version of the inspired songs shall be used." Again, "Let us have that which *justly* merits the name of a version and the contest shall end." These statements, the author of the 'Apology' repeatedly makes, and with a solicitude that they should be attended to, it seems, not without necessity. Why, then, do all who have appeared against him, make that which he so *emphatically* rejects, the very subject of dispute? Is it that they may have the opportunity of trying their logical weapons upon that from which they are sure no injury can come to them? Gentlemen, enjoy your victory over your man of straw! We do not plead for the use of the Book of Psalms *exclusively* of other inspired songs, nor do we plead for any particular version *exclusively* of others; and yet, as you suppose we must, we do not give up the question inasmuch as that is not the question at all. We can very consistently plead for the continued use of the Book of Psalms, to the *exclusion* of Watts' imitation and hymns, and yet admit of *other* inspired hymns. If you cannot see what every body else sees, we cannot help it.

There is something in the pleadings and admissions of these gentlemen, proving very clearly that either a very good or very bad exterior influence is in operation, keeping them back from a full and consistent developement of all their heart. An internal principle of action appears in operation, whether good or bad we do not say, and the eye directed to some opposite influential cause, leads to very palpable and very ludicrous contradictions; the heart urging the tongue and the pen now, and then the brandishing of the master's whip compels to a contrary act. Our readers will perceive the correctness and the application of this remark by such specimens of these works as the following: "The great point at issue," says the Carlisle man, "is not, whether *human* songs, are to be sung; but whether the king of Zion, has not granted her, (the church,) the privilege of employing the *compositions of uninspired* men!" "The question at issue is not whether the psalms of David *have been* or *may* yet be *lawfully* sung by the church:" for Mr. M'M. "has proved that the church may employ the book of psalms in her praise; what he says is proper enough in its place;" yet such is the local character of some of these psalms, *exterminating* and *havoc* making *spirit* of others, and the "political righteousness" cast of many, that "an entire new psalmody must be introduced. The old, David's psalms, have by the very fact of Christ's death, in a great measure been rendered unsuitable and inappropriate." See the book, especially, pp. 6, 7, 10, 11, 14, 47.

Thus in like manner Mr. Ruffner bends his whole force to prove that the book of psalms, neither under the Old nor New Testament, was used in the stated psalmody of the church by divine authority. That there are reasons to induce the belief, that under the Old Testament they did not use all the psalms; that the book of psalms is just a number of psalms that, floating about without finding a suitable

place in other books, were gathered into this collection; that, nevertheless, the Jews commonly sung out of the book of psalms with *divine approbation*, that though this collection be very defective and obscure, yet Paul did not teach the Gentile Christians to lay it aside from their psalmody; that it is not probable the Christians of Bythinia would sing the inspired psalms, because the Jews who blasphemed Christ sung them; that it is very probable that *Paul* of *Samosata*, the enemy and reviler of Jesus Christ, when he set aside the hymns that were sung at Antioch, adopted those given by the Holy Ghost, as more suited to his views; that an inference, fairly drawn, exhibiting the intention of a divine command, is no part of the command; and that Dr. Watts never denied the deity of Christ; that he was only a *Sabellian*, and denied the doctrine of the trinity! A number of good things are said by these gentlemen, after the example of their predecessors, respecting the book of psalms. This must have been done by them; yet their cause has forced them to say such things of it as tend to diminish the veneration of the reader for that important portion of the sacred volume. We are wearied and disgusted with their abominable principles. How chilly and deadly the representations made of the book of psalms by Watts, Wesley, Latta, Ruffner, and the rest! How great the contrast between them and the deep devotion exhibited, and soul inspiring views given, by *Pool*, *Henry*, *Scott*, *Horne* and *Horsley!* We beg our readers pardon for venturing to inscribe such names upon the same page with those of the men who revile this part of the inspired volume.

We leave Mr. R. to form conjectures and to draw conclusions upon the supposition of a *book* of inspired prayers having been given to us. The fact being that no such book was ever possessed by the Church, to reason about it is waste of time. The old cant of not being able to assume the matter of the Book of

Psalms, as our own, is so unmeaning, so uncandid, so self-inconsistent, that we cannot come down to reason it. Dr. Watts, and all, admit that we may sing narratives not expressive of our own experience; and by a reference to the hymn book of these men, there will be found, in every page, much that many, perhaps the majority of worshippers, cannot assume as their own. Whether we read or sing the descriptions of the ancient temple worship, we ought to take the principle of what the spirit of God exhibits to our view, and make of it an instructive application. This we may do in singing as well as in reading. The Author of the apology, had pointed out how this might be done, and from that Mr. R., something in what is understood to be the manner of the lower class of those very *consonantly* denominated *pettifoggers*, attempts to turn the whole into matter of profane jest, p. 37. We shall notice this in the sequel.

Nothing, it seems, will satisfy these gentlemen, as proof of a divine appointment, less than "*totidem verbis*," *just so many words*. Mr. R. instructs us that an inference embracing and exhibiting the *intention* of a command, is no part of the law! p. 31. He and we, then, must cease from all future attempts at reasoning. We cannot reason without inferring, and the *intention* of our premises is really what we want. We place the argument for the divine appointment of the Book of Psalms, in the Church's psalmody, on a similar footing with the warrant for the continued application of the seal of God's covenant, to the infants of the Church. Presbyterian church government, the first day of the week as the Christian sabbath, the female's right to sacramental communion, and other things, which are all matters of inference; and whatever Mr. R. and his friends may suppose, are institutions of divine right. Upon this deeply interesting subject there appears, in these men, and we fear it is generally prevalent, a deplorable ignorance. He is unworthy the name of a divine who

has not settled upon a scriptural basis, a definite view of what establishes a divine right. We have precisely the same reason to suppose that every psalm of the sacred collection was appointed to stated use, that we have to believe that any were; and we have as strong reason to believe that the Book of Psalms was given for the purpose of psalmody, as to believe that they were given for the public use of the Church at all. Their title, their form and matter, their spirit, their collection into one Book by inspired authority, the uncontradicted fact of their use in the psalmody of the Church of old, and under the New Testament, without exception; this use opposed by none, at any time, but the wildest fanatics, and vindicated by the ornaments of the Church in every age; by Augustine formerly, by the Reformers, Calvin, Luther, Beza, Knox; all of whom were careful to have the Churches supplied with literal versions for their psalmody; and in later times they have found their advocates in such men as Brown, Marshal, and Baxter; in Ridgeley, Romain, Gill, Scott, Horsley, and others, of a period more recent, establish for these Psalms this claim. We indeed are proud in being allowed, with such associates and against such opponents, an humble place in defending this invaluable Book. Are these men not aware, that the greater part of the scriptures was written upon particular occasions, and with a reference to particular cases, but exhibited upon general principles, calculated to direct the people of God in succeeding times? With just the same reason, that is none at all, might it be urged, that most of Paul's Epistles are not of general use, and that in *totidem verbis*; we have no authority for reading all of them or any of them publickly, in the Church. The tendency of such an objection is to no purpose, except to unsettle the faith of the ignorant and to secure the contempt of the wise.

We dismiss this part of our labour with a remark or two, to which we invite the attention of our read-

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[illegible] exhibited to our minds [illegible] Redeemer. Our great business is [illegible] of God in the face of Jesus, in [illegible] transformation into his image, and to re- [illegible] the splendour of that image to its great [illegible] Both these ends are remarkably effected [illegible] in the singing of Zion's inspired songs, while the words and the dictates of the Holy One awaken the mind and lead the affections, the impression of the living image of the living God is deeply made upon the soul, the glories of his name are sung, in hymns which God himself has given, and in a tone of solemnity too deep to meet the notice of a giddy and heedless world.

(To be Continued.)

SPEECH OF SENOR VICENTE ROCAFUERTE.

Speech of SENOR VICENTE ROCAFUERTE, of Peru, at the anniversary of the American Bible Society.

"Conscious, as I am, of the impossibility of expressing properly my thoughts in the English language, I would excuse myself from occupying a single moment of the time of this meeting; but the love of my country, superior to any self-consideration, impels me to break silence, and ask your indulgence.

Born in South America, near the equator, under the Spanish yoke, and inquisitorial fanaticism, how gratifying it is for me to meet here so many good Christians, the glory of America, and consolation of humanity. My joy can be better understood than described. Where can there be an emotion more pure and exalted than that which I experience at this moment, seeing myself surrounded for the first time in my life, by so many worthy supporters of religion, who, in spite of the apparent diversity of dress, and worship, are all clothed with the spirit of the true

God, enlightened with the wisdom of the Bible, and united by the brotherly love of the Gospel. From this very difference of opinions and sects results a harmony as admirable in the moral order as it is in the planetary system; and in the same manner as the different stars, at different distances, in submission to the same law of attraction, are revolving without interfering, never altering the calmness of the sky; in the same manner, Christians, subjected to the will of God, as revealed in the Bible, meet each other with cheerfulness; animated by the benevolent spirit of the Gospel, they love their fellow creatures, give up their passions, seek the road to heaven by a perfect self-denial of their own concerns, and serve the true God of charity, extending by their good actions the sphere of human happiness. This picture of virtue and religious tolerance is only to be found here, in England, and among the nations which enjoy the benefit of free institutions, manifesting in the purest light, the perfect concord and union between Christian morality, political liberty, and genuine principles of legislation.

This truth is extremely important for a South American, conscious of the noble struggle in which his country is engaged to expel from those fruitful shores the monster of despotism, and to extinguish forever that monastic superstition; the enemy to every useful reform; that lever which shakes the earth, fixing in heaven its point of support; which in the name and in behalf of Religion, sacrificed to its avarice the innocent race of Peruvian Incas, condemned to the stake the unfortunate Goatimozin, the last of the Mexican emperors, and established in unhappy America the sanguinary worship of inquisitorial fanaticism. It is not enough to know that there is a perfect union between morality and legislation, its application to the new governments of America is indispensible. To you, noble promoters of virtue, benefactors of mankind, directors of the institution of

the Bible Society, to you belongs the fulfilment of that honourable task. Turn your eyes towards the rising nations of the South, and you will there observe a people worthy of your sympathies and of your protection; they are fighting gloriously for independence and liberty, but alas, liberty is not to be obtained without virtue, and virtue is not to be found but in the principles of the Bible and of the Gospel; those sacred books without note or comment are the true elements of social order. To promote virtue through the Gospel, is to fix on a solid basis the political liberty of America; it is to sow for future generations the incorruptible seeds of peace and happiness; it is in fine to attain the great object of this institution as new as it is admirable.

In the rapture of my patriotic exultation, for the morality and liberty of my country, I would wish you might send, on the wings of Cherubims, thousands and thousands of Bibles and New Testaments, to South America; that you could immediately establish in Lima, an auxiliary Bible Society, I am convinced that it would prosper; the inhabitants of those happy climates are good, benevolent, of mild dispositions, and sensible enough to comprehend, in a short time, the great utility of this institution. The Spanish policy, guided by short-sighted bigotry, has deprived them till now, of the consolation of perusing those admirable maxims. Very few of the clergy even have had an opportunity of reading the bible throughout; but when they will know the good effect of the Bible, they will undoubtedly form several establishments under the auspices of the parent Society. Perhaps a great many patriots, and enlightened ministers, giving up their anterior prejudices, will recommend these sacred books, and giving the Bible to the people, they will repeat what the Lord said to Joshua.

This Book of the law shall not depart out of thy mouth; but thou shall meditate therein day and night

that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success.

Yes, the new nations of America will enjoy the triumph of their Independence, and the felicity of their liberty, if they would organise their new institutions, following the spirit of toleration, of equality, self-denial, so much recommended in the Gospel; this Holy Book must be the tie which should unite all the nations of this vast continent; its equality is the true dogma of legitamcy, of divine origin; its generosity must be the Holy Alliance suitable to Independent America. An alliance of virtues, and not of self-interest; an alliance for abolishing slavery, and not to restrain the noble flight of liberty; an alliance for promoting human happiness through moral civilization, and not to root it out with a hundred thousand soldiers, forcing conviction at the point of the bayonet; an alliance which shall make fear and dread fall upon the hypocrites and ambitious chiefs of nations; an alliance which shall extirpate the seeds of war, insure universal peace, and form, from the myriads of the inhabitants of the earth, a numerous and Christian family as enlightened, as good, and as benevolent, as the members of this meeting. This same meeting is only a sketch, a miniature, of the large evangelical Society, that in future ages, shall cover the surface of the globe; the world, regenerated by the divine light of the Gospel, will bless the memory of the promoters of this admirable institution. These virtuous Christians will hear from heaven the hymns and songs of praise, directed to the throne of Jehovah, by all the inhabitants of this redeemed land; and their celestial joy can only be increased by the prospect of human happiness in perfect harmony with the will of God.

SHORT NOTICES OF NEW PUBLICATIONS.

1st. The Retrospect, or a Review of Providential mercies, &c. by Aliquis, formerly a lieutenant in the royal navy, and now a minister of the established church. 12mo. pp. 346. Boston, 1822.

This seems to be a popular work in England, as it has there passed through seven editions. The early life of the writer of which, and we doubt not he gives a faithful account, was very ungodly. He experienced many very remarkable providential deliverances from the dangers of the great deep, where many of his companions in iniquity sunk to rise no more. These are described in a lively and interesting manner, mingled with many devout remarks.—The account of the saving change which, he believes, and we hope he did experience, is, on the whole, evangelical, and edifying. The book is not the work of an able divine, a profound scholar, or vigorous intellect, but is, nevertheless, decent, respectable, and may be useful.

But we must object to his preaching the gospel, in expounding the scriptures, leading in the devotions of the crew of the vessel, and performing all the duties of a chaplain, unless the administration of sealing ordinances may be thought among those duties, before he had any regular induction into the ministry. We should have done with lay preaching. It tends to bring into contempt the good order of the house of God.

We cannot enter into his confidence that the Almighty will protect the British government from all dangers, and maintain forever the power of the navy. It is one of the horns of the beast, has persecuted the Saints, and now oppresses nations not a few.—Notwithstanding, the book may be read with interest and profit.

2d. A Sermon, delivered at the ordination of Richard Varick Dey, Greenfield-Hill, (Con.) Jan. 15th, 1823. By Stephen N. Rowan, D. D. pastor of the eighth Presbyterian church, New-York. New-York, 1823, pp. 36, octavo.

The text of the preacher, "*Who is sufficient for these things?*" 2d Cor. II, 16, is appropriate for such a solemnity. The style of the sermon is neat, concise, and perspicuous. The importance and difficulty of the ministerial office and its duties are illustrated from the following topics: the nature of the work—the importance of the issues—the condition of the people among whom the pastor labours—the oppositions and discouragements attending the faithful discharge of ministerial duty, and the solemn account that ministers have to render. Each of these well selected topics is judiciously managed by the preacher, who seems to have had experience in his own ministry, of the subjects which he illustrates.

On the subject of family visitation, he insists that informal visits are very difficult to manage with propriety, that many of them occupy too much of a minister's time, and are not of much advantage.—Formal visits for prayer, catechising and expostulation, he says, are often viewed as tedious and intrusive. They are so, in congregations not well disciplined; but still we should have been glad to have found the preacher pressing their importance and necessity whether men will hear or forbear.

3d. Seventh anniversary of the American Bible Society. pp. 34, octavo. New-York, 1823.

This is a publication by the American Bible Society, and contains the order of proceeding, on the seventh anniversary, May 8th, 1823, and the addresses, delivered on that occasion, all of which are interesting; some of them argumentative, able and eloquent. We give in this number that of Senor Vi-

cente Rocafuerte, a South American, and native of Peru. We purpose hereafter to give that of the hon. De Witt Clinton. His reasoning is powerful, and the whole of the address worthy of an attentive reading. Other statesmen we hope will adopt his doctrines, and act on them.

ITEMS OF INTELLIGENCE.

This is emphatically the age of liberal contributions, for religious and all other valuable objects.—All who make any pretensions to the character of Godliness, and many who make no such pretensions, are forward to give, and many give with astonishing liberality. The friends of truth in all its purity ought not to be behind others—they will not. The month of May, in New-York, has borne testimony to the liberality of our citizens. Of all the charitable institutions of our country, the American Bible Society is pre-eminent. Its late anniversary was celebrated with greater interest than any of the former. The excitement produced by it, and the anniversaries of other benevolent associations, has been among the most intelligent, sober and respectable classes of society.

SEVENTH ANNIVERSARY
Of the American Bible Society.

On Thursday, May 8, 1823, was held at the City Hotel, New-York, the Seventh Anniversary of the American Bible Society.

The hon. John Jay, President of the Society, by reason of his advanced age and infirmity, not being able to be present, the Chair was taken by gen. Matthew Clarkson, Senior Vice President, who was supported by the hon. De Witt Clinton, and Richard Varick, Esq. Vice President.

Among the persons convened, the Society had the satisfaction of seeing the Judges of the Supreme Court of the state of New-York, a large number of Clergymen of different denominations, and other gentlemen of distinction, from various parts of the Union.

The meeting was opened by reading the 62d chapter of Isaiah, by the Rev. Mr. Sutherland of New-Hampshire.

Letters from several of the managers, apologizing for unavoidable absence, were read by the Rev. Dr. S. S. Woodhull, sec. for dom. cor.

The Rev. Dr. James Milner, sec. for for. co. read an address from the President of the Society, breathing the spirit of the age.

The treasurer, William W. Woolsey, Esq. read the report of the committee who audited his accounts, by which it appeared that

The net recepts for the year (including the monies received to aid in building the new depository,) have been	$45,131 25
The Expenditures for the year,	47,360 26

Parts of the annual report were then read by the Rev. S. S. Woodhull, secretary for domestic correspondence, from which it appeared that the issues of Bibles and Testaments within the year, (though the removal from the old to the new depository, and the prevalence of the epidemic fever in New-York, caused a suspension of the business for more than two months of the past year,) were 28,448 Bibles, and 26,537 Testaments, making with those issued in former years, 248,653 copies of the Scriptures.

Several resolutions were then *unanimously* adopted by the Society.

The resolutions and addresses were delivered by the Rev. Dr. John Woodhull, N. Jersey, of the Presbyterian Chh., and in the 80th year of his age; by the Rev. W. Ross, N. York, Methodist Chh.; Rev. Dr. P. Milledoler, N. York, Dutch Reformed Chh.; hon. C. Langdon, Vt.; Peter A. Jay, Esq. son of the

President; W. W. Woolsey, treasurer; Sam'l. Boyd, Esq. N. York; Rev. J. P. K. Henshaw, Baltimore, Md., Episcopal Chh.; Jos. C. Hornblower, Esq. N. Jersey; Rev. Dr. Milnor, N. York, Episcopal Chh.; Rev. J. Finley, Baltimore, Md. Baptist Chh.; Mr. John Griscom, Society of Friends; Rev. Benj. Mortimer, N. York, Moravian Chh.; Senor Vicente Rocafuerte, a S. American, native of Peru; Rev. Dr. McLeod, N. York, Ref'd. Pres. Chh.; and Rev. Mr. Johnson, Newtown, L. Island, Episcopal Chh.

The first anniversary of the American Evangelical Tract society was held in Chamber Street church, (Reformed Presbyterian,) on Tuesday evening, May 20th. There was a respectable assemblage of people. The meeting was opened with prayer, by the Rev. Dr. McLeod. Mr. Swan the Treasurer then read an exhibit of the state of the funds of the institution. The anniversary report was read by Mr. John Agnew, Recording Secretary. Mr. Kelly, at moving the acceptance of the report, delivered an able and appropriate address, which was followed by an earnest and eloquent address, by Mr. Joseph Nelson, on seconding the motion. The Rev. Dr. McLeod moved the thanks of the society to its auxiliaries, and addressed the meeting. He was followed by the Rev. Mr. Willson, who seconded the motion, and closed the exercises with prayer. The prospects of the institution are highly encouraging. Much more has been accomplished in the course of the first year, than its most sanguine friends had anticipated at its formation. We do not enter into details, as we hope to procure the anniversary report for publication in the Witness, and some of the addresses.

The anniversary of the Society for Ameliorating the Condition of the Jews was held in the city of New-York in the second week of May and it is in a very flourishing condition. The society has advertised

for the purchase of 20,000 acres of land in the state of New York, to found a Jewish colony. The Rev. Mr. Frey is very successful in collecting funds in all his missions, especially the one he is now on to the south. The objects of this institution are dear to the heart of every lover of the Bible. They must be either badly informed, or evil men who oppose it.

Anniversaries of Missionary, Bible and other associations were held about the same time in the city, awakening a unusual interest. Accounts of them have appeared in the journals of the day.

Most of our readers are already informed that France has actually invaded Spain, and commenced a most iniquitous crusade against the liberties of the human species. The resistance which Spain has made, the forces on their march from Portugal to aid her, the temper of England, which it is thought will take part with Spain, and the success of the Greeks, in the same glorious cause of resisting tyrants, together with the tone of the Emperor of Russia, and other northern powers, all seem to indicate a long and sanguinary conflict.

With a view to encourage a more general attendance of both ministers and elders, on the sessions of the supreme judicatory, an act was passed at the last sessions of the Synod of the Reformed Presbyterian church—enjoining collections to be taken up in all their congregations, shortly before each meeting of that body, for the purpose of defraying the travelling expenses of members. The amount to be carried forward to Synod for distribution to all members residing more than 50 miles from the place of meeting, according to distance.

Yale College.—Mr. Shelden Clark, of Oxford, (Con.) har recently presented to Yale College, the

sum of *five thousand dollars.* This is the largest sum ever given by any individual to that institution.

Cambridge University.—The laws of that old seat of learning, were for many years after its foundation wholesomely rigid. Since it has become heretical, the code has been much changed, and they profess to govern youth on more *liberal* principles—to treat them not as depraved beings, but as upright and generous animals. The institution, of late none of the most moral, is now reaping the bitter fruits of heresy. No less than 50 members of the senior class have been dismissed for insubordination. Such an event was to be expected.

OBITUARY.

Letter to the Editor of the Witness.

SIR,

By the insertion of the following obituary notice, I flatter myself you will promote the interests of true godliness among your readers.

Died April 8th, SALLY BEATTY, wife of John Beatty, in the 33d year of her age. On Saturday, previous to her death, Mrs. Beatty was thought dangerously ill, and several times asked her physician, whether he did not think her dying. His reply still was, "You are very low." At length she said, "this reply is evasive; I wish a direct and explicit answer. Do you think me dying?" He said, "your strength is much wasted, and without an unexpected change, you cannot last long." "Well," said she, "I am not struck with this news. I expected it, and I am prepared and willing to die." She was so very weak that for the greater part of the time from Saturday, she could speak in feeble whispers only.

After some time she revived a little, and called her minister. "You see," said she, "that I am here yet. I thought I should have gone before now. I fear a little I shall not get away yet."

A little before midnight she was seized with a violent pain in her stomach, under which she groaned for a few minutes very heavily and was in great agony. She then began to speak aloud, though her arms and lower limbs were cold, as clay. Death was creeping upon her vitals, having overcome the extremities, but her soul gathered strength in the conflict, being supported by that faith that gaineth the victory. "O," said she, "It is no small matter to die." These words, and those which follow were uttered with a voice loud enough to be heard distinctly over a large room. She prayed very fervently in the following words, "O Lord God Almighty receive my soul to thyself." Then calling for her friends she took an affectionate farewell, giving to each appropriate exhortations. On taking leave of her husband, she declared that the Lord was her support in that trying hour. To her eldest son, she said, "your dying mother bids you farewell, my son, remember the instructions that I have given you. Sometimes you made light of them. You think you are young, so you are, but the young must die as well as the old. Prepare for death." To her second son, she said, "my dear son, your dying mother bids you farewell. Remember your Creator in the days of your youth." To a boy, a near relative, she said, "remember what your dying aunt says. Often have I told you not to play on the sabbath. Go to church and endeavor to mind what you hear. It will be of no use to go to preaching unless you remember and improve what you hear." "You see," said she, "my friends how good the Lord is. I have heard some people say, they wished when they died to go out as the blowing out of a candle. I always prayed that I might die in the full exercise of my reason. You see he has

granted my request, for I die composed and rational." To her brother-in-law, she said, "Farewell, we have spent many pleasant days in society together," (meaning in prayer meeting.) "I now go to a society which will never break up. Farewell, until we meet again, where there is no pain, no sorrow, no groans. There I trust we shall meet." She then said, "these pains are severe, but every one knows they are nothing compared to hell." To her minister, she said, "I have not been able to hear much preaching for this winter. Farewell, until we meet, as I trust we shall, in heaven. Instruct my children, I have nine of them." He said, "we are sorry to part with you, but we bless God for the consolation you have in death. Would to God that all those among whom I labour may die thus." He then recited some of Paul's experiences—the most sublime, as Rom. VIII., and a considerable part of the description of the New Jerusalem, Rev. XXI. She pressed his hand in hers and her countenance was lighted up with a heavenly smile. She said, "I think this is the full assurance of faith. Even so come quickly, come Lord Jesus." All were melted into tears, but they were rather tears of joy. Death was in the chamber visible to all, but he had no terrors. "O death where is thy sting!"

THE

EVANGELICAL WITNESS.

VOL. I. JULY, 1823. NO. XII.

ADDRESS OF THE HON. DE WITT CLINTON AT THE ANNIVERSARY OF THE AMERICAN BIBLE SOCIETY.

We insert below this address with great satisfaction. To see such men as Mr. Clinton, who have held conspicuous stations in political life, who have been active in its scenes of tumult and business, and who have been employed in governing the machinery of a great commonwealth—to see them enter the arena of Bible Societies, and bring to bear upon the direct interests of Christianity, the ample resources of powerful intellect; is what no good man can contemplate with indifference. Many of the addresses delivered at the anniversaries of our benevolent institutions, are eloquent and impassioned, but yet declamatory, and for present effect only. This we ought to expect, it has its importance, and gives us no offence. It would be too much, also, to hope for orthodox and correct views only of the nature of true religion, in the thousands of orations with which the press teems every spring; when we reflect on the great variety of sects and classes that the controlling providence of Jehovah has made to harmonize in this stupendous work. We have reason of congrat-

ulation that so few abberations from truth appear.—When, however, an error of a very dangerous tendency is uttered, no reputation of him who utters it; no zeal for the success of the great and good cause; no admiration of Bible institutions, ought to shield it from merited reproof. On the contrary, these very considerations render it important, that the evil likely to result under such circumstances, should be counteracted. An instance of this kind occurs on the first page of the "Seventh Anniversary of the American Bible Society." It is in the address of the hon. John Jay, President of the Society, read in his absence by the Rev. Dr. Milnor, Secretary for Foreign Correspondence. "The divine attributes," says the President, "forbid us to suppose, that the almighty sovereign of the universe, will permit any province of his empire to remain forever in a state of revolt. On the contrary, the sacred Scriptures assure us, that it shall not only be reduced to obedience, but also be so purified and improved, as that righteousness and felicity shall dwell and abide in it." Here is plainly stated, and openly avowed the doctrine of universal salvation—the salvation of all men and all devils—who compose the only two provinces of Jehovah's empire, in which we have heard of revolt. So far is the Bible from giving us any assurance of this, that it assures of the very contrary. At the last judgment the wicked shall be ordered away "into everlasting punishment prepared for the devil and his angels"—where "the smoke of their torment ascendeth up forever and ever"—and "where their worm dieth not, and their fire is not quenched." But we would fondly hope that the President's pen, in his old age, made a slip, and that he meant only to say that all nations, in our province God's dominions, shall be reduced to the obedience of faith, in the millenium, of which the Bible does give us the most ample and consolatory assurance.

The following sentiment in Mr. Clinton's address is

one which we often hear on such occasions from gentlemen of the bar, and from politicians, when they deliver addresses before Bible institutions. "*The sanctions of religion compose the foundations of good government.*" We rejoice from the heart, to hear such a sentiment uttered by such men, on such a theatre. We recollect that at the sixth or preceding anniversary of this noble institution, we had the pleasure of hearing Mr. Ketchum, a young gentleman of the bar in New-York, deliver a very judicious address, all of which had a bearing on this very point. May the Lord of Hosts, in whose hand are the hearts of all men, and who turneth them as the rivers of water whithersoever he will, and who has turned the hearts of millions to the glorious business of circulating his precious word, direct the hearts of all men to the Bible as "the foundation of all good government," and teach them, that the interest and the glory of the nations, is to walk by the law and the testimony—the unerring law of human action in all relations of human life, planned by the wisdom, adopted by the benevolence, and enacted under the awful sanction of God's dread authority. But we have already too long detained our readers from the intellectual and moral feast, with which we present them in Mr. Clinton's address.

"When I had the satisfaction to attend, some years since, an anniversary meeting of this society, it was honoured, I believe for the last, by the presence of its venerable President, who has since been numbered among the illustrious dead. His mortal remains are mouldering in the grave; but it is humbly hoped that his immortal spirit is in heaven, enjoying the rewards of a well spent life, the communion of saints and angels, and the smiles of the Almighty Father of the universe. His worthy successor, is, I learn with deep regret, disabled by bodily infirmity from attending in his place, but he has fa-

voured us with an emanation from his highly gifted mind. Like his predecessor, he was a statesman of the revolution, and has rendered eminent services to the republic. After a life devoted to patriotism, illuminated by talents, and distinguished for independence and integrity, he has dedicated his setting sun to the diffusion of the light of the gospel, and has given all the weight of his elevated character to the support of an institution, which embraces within its purview, the highest interests of the human race.—He too, will, in the course of nature, follow, ere long, his distinguished predecessor. Let us render him when living, the honours due to his high office in this institution—to his exalted merit—to the purity of his private, and the usefulness of his public life: And under this impression, I have the honour to propose the following resolution:

"*Resolved*, That the thanks of the Society be given to the President, for the address with which he has favoured the society on the present occasion and the lively interest which he manifests in its prosperity and success."

On this occasion, and as intimately connected with this subject, I shall endeavour with great diffidence, to illustrate the principles, enforce the objects and elucidate the merits of associations established for diffusing the Holy Scriptures. If it be admitted that the Bible is a revelation from God, intended for the benefit of man in this world, and for his happiness in a future state, it follows, as an inevitable corrollary, that its extensive circulation is a duty of the most imperative nature, and an interest of the highest character. However the various members of the Christian community may differ about doctrine or discipline, they must all, notwithstanding, recognize the divine origin, and the sacred character of the Bible; like the radii of a circle, they must all emanate from a common centre, and all terminate in the same periphery.

As this place is neutral ground, on which all the contending sects of Christendom may assemble in peace, for the purpose of diffusing with pious zeal the knowledge of the holy Scriptures, and of promoting, with concentrated effort, the great cause of religion, how deeply is it to be regretted, that different views should be taken of this subject, and that controversy should be excited, as to the dispensation of the highest charity. For alas! it has been contended that the revelation of God to man should be modified or restrained by human agency. While this opposition proceeds from quarters entitled to the highest respect, and is enforced by the most ingenious appeals to sectarian feeling, to the passions and imagination, it is our incumbent duty to resist all attempts to intercept the light of heaven from striking the earth. In maintaining the pre-eminent merits of Bible Socities, let us not, however, lose sight of that charity which is the brightest ornament of the Christian character; and let us not mingle acrimonious imputations in our own vindication of a great and glorious cause. The citadel of benevolence and Christian charity, may be defended without the use of poisoned weapons, and we may refute the arguments, without impeaching the motives, or wounding the feelings of our opponents. And let it be indelibly impressed upon our minds, that the errors of wise men are, at least, entitled to sympathy, and that even the obliquities of good men incline towards heaven.

Whatever glosses may be thrown on this subject, and whatevar disguises may be adopted, it is obvious that the opposition must finally entrench itself in the absolete exploded doctrine of the danger of illuminating mankind. And no person can take this ground without entertaining erroneous views of the fabric of human society and of the high destinies of religion. In its full latitude and unqualified extent, it compels us to consider the ruler every thing and the people

nothing, and to substitute the exposition of the priest for the will of the Deity. As ignorance is the patron of error and the enemy of truth, the diffusion of knowledge is friendly to the propagation of religion and the ascendency of good government. If it teach man his rights, it also teaches him his duties. "Truth and goodness," said an illustrious philosopher, "differ but as the seal and the print, for truth prints goodness, and they be the clouds of error which descend in the storms of passions and perturbations."

To deny the full benefit of the Scriptures, in the most unlimited and unsophisticated shape, to all the family of mankind, is to assume the ground of our incapacity for the full reception of the revealed will of heaven; and the whole assumption is predicated on the most untenable premises. If the Almighty, in the plenitude of his goodness, has graciously condescended to promulgate his will to the human race, we cannot deny our capacity to understand the revelation without charging Divine Providence with an useless dispensation. And, if we take refuge in the pale of sectarian pretensions, and insist that the light of the gospel shall only reach us through the refracting medium of human illustration, is not this a virtual abandonment of the controversy? The Deity, in declaring his will, announced that man was able to receive, and ought to enjoy the full benefit of the revelation. And in contending that it must be conveyed in an exclusive channel, or only through certain selected organs, we fully concede that human nature may be rendered a fit depository as well as channel of divine truth. And, to borrow the language of a great philosopher, "to say that a blind custom of obedience should be a surer obligation than duty taught and understood, is to affirm that a blind man may tread surer by a guide, than a seeing man can by a light." Within this narrow compass is comprised the whole philosophy of the debate.

I believe that it is now generally understood, that human reason cannot in itself furnish certain demonstration of a future state. The aspirations of the soul after immortality—the general impressions of mankind—the constitution of the human mind—and the benign attributes of the Deity render it highly probable, that our existence is not bounded by the narrow limits of this world. But it is well known that this concatenation of reasoning, every circumstance in this enumeration of considerations, has been assailed with no inconsiderable force. And it must be admitted that the highest efforts of the human mind, have been unable to afford suitable and distinct views of our mode of existence in a future state. Even the end of our creation has been the subject of doubt and debate: and the powers of philosophy, the fictions of mythology, and the subtilties of metaphysics, have been unsuccessfully employed in dispelling the clouds and darkness that rested for ages over the destinies of mankind. Some have supposed that this world was created to punish man for the sins committed in a pre-existent state. Others have imagined, that it sprung from a fortuitous concourse of atoms, or an infinite series of causes, that man is the creature of chance, has no fixed destination, and will experience the fate of other organic matter. Some have considered him as created to afford amusement to superior beings, and to be "the standing jest of heaven;" while others have contended that his existence is essential to complete the series of created substances, and to supply a necessary link in the chain of being.

If the end and aim of our being in this world have appeared so obscure to the benighted vision of human reason, what may we not expect from its view of a future state? The most sublime flights of poetry, and the most profound elaborations of philosophy, have altogether failed in furnishing luminous, distinct, and cheering prospects of immortality. The most

alluring views of heaven were entirely derived from the earth; and the final allotment of the virtuous, was only a transit from this world to a material paradise.

> Some safer world in depth of woods embrac'd,
> Some happier island in the wat'ry waste.

In the bowers of bliss; in the gardens of delight; in the fields of Elysium; in the seats of the illustrious and beatified dead, there was always a retrospective longing, lingering look, at the superior fascinations of this world. The great epic bard of Rome, after he had exhausted the powers of his creative mind, in describing the delights of the Elysian Fields, asserts the return of the souls of the departed to this world, in order to reanimate other bodies. And the father of heroic poetry, "whose magic muse soared to the topmost heaven of grandeur," describes his heroes as dissatisfied with their portion in the regions of blessedness. When Ulysses congratulates Achilles on his supremacy over the mighty dead, the latter indignantly exclaims, that he would rather be a servile hind, and eat the bread of poverty on earth, than exercise imperial authority over all the Shades.

Whole nations were ignorant of a future state; and others had but feeble glimmerings of light on this subject. The ancient philosophers were divided in their views. Many of them utterly discredited, and some openly ridiculed an hereafter. The consequences of this state of things were in every respect most deplorable: they were felt in every vein and artery of social combination, and in every aspect and conformation of conduct and character. The ancients, who disbelieved in a future state, were utterly unable to account for the moral phenomena of this world. When they considered the events and vicissitudes of life—when they beheld the accumulation of laurels on the brow of the tyrant, the oppressor rolling in affluence, and the murderer defying punishment—When they perceived the wise and the

virtuous shrouded in obscurity and overwhelmed with calamity: When they saw Cato driven to suicide, Socrates to hemlock, and Aristides in exile; and heard the dying Brutus exclaim, that virtue was an empty name—in what a dreadful position did they stand? A knowledge of a future world would have elucidated all incongruities, solved all doubts, dispelled all darkness. They sometimes, indeed, endeavored to vindicate the ways of God to man, by alledging that in this sublunary state virtue was its own reward; that vice was attended by an appropriate punishment, and that a man's enormities were at least visited on his posterity; and when forced from the full extent of their positions by the testimony of dull experience, they took refuge in atheism, or inculcated that the Deity had no agency in the concerns of this world, or adopted the system of polytheism, and believed in

> Gods partial, changeful, passionate, unjust,
> Whose attributes were rage, revenge, or lust.

In this state of moral darkness, Jesus Christ appeared, pointing out the way to heaven, and shedding light over the world. What was before uncertain he rendered certain: for to adopt the words of the great apostle, "he hath abolished death, and hath brought life and immortality to light through the Gospel." And herein consists a characteristic feature, and a peculiar excellence of the Christian dispensation. It lifted the veil that concealed futurity from view, and separated time from eternity; and it affords clear demonstrations of the life to come. All doubts on this subject have vanished, for a belief in the Christian religion is utterly incompatible with a disbelief of a future state. Christianity not only ascertains its existence but points out our destinies in it. Instead of the sensual enjoyments of a Mahometan Paradise—instead of Elysian Fields of Pagan superstition, or the transmigrations of the Metempsychosis, "our minds are lifted up from the dungeon

of the body to the enjoyment of the divine essence of the Almighty," and we are endowed with

> Perfections absolute, graces divine,
> And amplitude of mind to greatest deeds.

Christianity may be contemplated in two important aspects. First, in reference to its influence on this world—and secondly, in reference to our destinies in the world to come. And whatever may be intimated to the contrary by the sneers of infidelity, or the cavils of scepticism, it may be asserted boldly, and can be demonstrated conclusively, that to its celestial influence we are indebted for the blessings of civilization, the elevation of female character,—the enjoyment of domestic happiness—the successful cultivation of knowledge—the establishment of free government, and the dominion of good order and peace, wherever they prevail in the great communities of mankind.

Had I the time and the talent, I would proceed with pleasure to establish these positions, but restricted as I am in both respects, I can only glance at some of the leading topics.

We are governed by our hopes and our fears—by the desire of happiness and the dread of misery. The laws which regulate our conduct, are the laws of man, and the laws of God. To which may be added, as exercising a strong influence and, in many instances, a controlling power over our actions, an anxious desire to acquire the good will, and to avoid the contempt of our fellow creatures, by a conformity to the general sense of right and wrong. This is denominated by Mr. Locke, the law of opinion. The sanctions of laws in order to be complete, ought to comprise rewards, as well as punishments. The inefficacy of human laws, for their intended objects, is palpable from the daily operations of society, and the accumulated experience of ages. Secret crimes are of course unpunished; and how many of the guilty escape from the want of testimony—from ca-

sualties—aud from the imperfect or perverse dispensation of justice and mercy, and there are many abberations from virtue which do not come within the cognizance or the policy of human legislation. Violations of what are termed the duties of perfect obligation, answer to this description. Ingratidude—infidelity in friendship—the want of charity—an infraction of hospitality—are not punished by the tribunals of men. And deeds of the most dangerous character, which strike at the very foundation of private happiness and public prosperity, are sometimes not considered criminal. Lying and adultery, for instance, escape with impunity. The complex machinery of government, the arduous administration of justice, and the embarrassment and difficulties which surround the operations of legislation, frequently produce crimes peculiar to the social combinations of man and generate evils unknown in a state of nature. But in addition to these considerations, it may be remarked, that the innocent are frequently punished instead of the guilty, and that human laws are entirely destitute of the sanction of rewards. To confer honours for obedience, would be as ridiculous as unavailing. The honour of many would resolve itself into the honour of none. To dispense pecuniary rewards, would be nugatory or impracticable. In an unqualified extent, no government would be able to supply the fund; and even in a restricted form, its operation would be to receive money with one hand as a premium, and to pay it back with the other, in the shape of a tax.

The efficacy of the law of opinion, is also limited, and has all the imperfections attached to humanity. It cannot reach those who are hardened in infamy, and plunged in iniquity; and its sanctions do not extend beyond the limits of this world. Hypocrisy braves its denunciations; exalted rank and great opulence, feel, in some degree, superior to its terrors; and the stoic in his apathy, the anchorite in his se-

clusion, and the misanthrope in his hatred, look with ineffable contempt on the men and the things of this world. And to this it may be added, that the law of opinion does not always present an immutable standard of virtue, and an unerring criterion of excellence; but sometimes connives at departures from the rules of morality.

The sanctions of the Divine law supply all these deficiencies, cover the whole area of human action, reach every case, punish every sin, and recompense every virtue. Its rewards and its punishments, are graduated with perfect justice; and its appeals to the hopes and fears of man, are of the most potent character, and transcendant influence.

The codes of men, and the laws of opinion, derive a great portion of their weight from their influence of a future world. Justice cannot be administered without the sanctity of truth, and the great security against perjury is the amenability of another state. The sanctions of religion compose the foundations of good government; and the ethics, doctrines, and examples, furnished by Christianity, exhibit the best models for the laws of opinion.

The imperfect views which the Pagan religion afforded of futurity, had, notwithstanding, considerable influence on the interests of mankind. Herodotus represents the people called the immortal Getæ, on account of their belief in a future state, as the bravest and most upright of the Thracian nations. And Juvenal describes the horrible depravity of the age, to the reigning infidelity which had exploded from the public creed the Stygian Lake, and other terrors of the ancient mythology.

The Christian religion, armed with power, endowed with light, fortified by truth, and revealed by God—foretold in the prophecies, attested by miracles, sealed with the blood of the saints, and sublimed by the morality of Heaven, is thus presented to man. exhibiting him in a state of probation, and en-

forcing his good conduct in this transitory state, in order to secure his felicity in the regions of eternal bliss. It places what Archimedes wanted, the lever of power on another and a better world, and controls all the operations of man in unison with the prescriptions of divine love.

Feeble and imperfect as this view is, it notwithstanding presents powerful inducements to encourage your animated perseverence and redoubled exertions in the cause of philanthropy and religion.—Institutions like this, unite in the bonds of friendship and charity, all their cultivators, without regard to kindred, sect, tongue, or nation. In this place, an altar is erected to concord—peace is declared among the most discordant sects—and the parti-coloured coat of Joseph is exchanged for the seamless garment of Christ; and in such a holy cause, be assured, that the visitations of Divine approbation will attend your proceedings—that opposition will prove like the struggles of a river with the ocean—and that although mountains of sophistry may be piled on mountains of invective, like Ossa on Pelion, yet that all such attempts will terminate like the fabled wars of the Titans, and can never prevail against truth and Heaven."

SPEECH OF MR. JOSEPH NELSON, AT THE ANNIVERSARY OF THE AMERICAN EVANGELICAL TRACT SOCIETY.

Mr. President,

The very fact of assembling ourselves together on the present occasion is, at least, a visible demonstration that we feel more or less concerned in promoting the interests of evangelical principles; and to those who are alive to such an object, the aspect of the moral world will always appear deeply interest-

ing. Were we capable of drawing aside the veil, which covers from human view, the latent motives of every individual member of society: could we penetrate their feelings, their reasonings, and the vast variety of thought, reflection, and calculation, which enter into the formation of the great sum of their actions, and the mutual influence, which the actions of men have on each other throughout the vast machinery of society, we might be better able to form something like a correct estimate of the busy agitation which, in the present day, so universally pervades the literary, the religious, and the political world. Our powers, however, are extremely limited, and when we turn inwardly on our own minds, confined within the limits of a few inches, we find a world of confusion, which we cannot fathom; and we are often lost in the maze of our own thoughts, when we attempt to analyze a series of reflections, which has transpired within the last moment. Of one thing, however, we are perfectly certain, that there is a Being, who affixes to every atom its particular position, in the great sum of things, who with one omnicient glance views every incipient thought, and with a power paramount to all control, regulates the individual and combined effects of all the actions, to which thought gives birth throughout his whole moral empire. We may, therefore, rest assured, that the machinery of nature and of grace is regularly and steadily progressing in the accomplishment of its object, the glory of its maker in the salvation of the church of Christ. It is our business to know the particular niches which we occupy in this stupendous plan. We know, indeed, that God's purposes will be accomplished whatever be our motive or our actions; but shall we share in the glory of being coworkers with God? Or shall we suffer the vengeance due to rebels against Christ's kingdom?

O my soul! on which side of this great moral question art thou disposed to risk all thy hopes and all

thy happiness? In the political world, man, as a member of the great social compact, begins to understand, correctly to appreciate, and with spirit to vindicate those great moral principles, which the God of nature has made his birthright. The maxims of freedom begin powerfully to agitate the nations, who have long slumbered in stupid apathy, under the oppressive chains of despotism and tyranny. The shackles are already falling from the victims of slavery, and the soul, which shrunk into brutal stupidity is expanding under an aspiring sense of its native dignity to prove worthy of the blessings of freedom: talents are called into requisition; property is considered valuable only as the means of establishing the rights of man; the press teems with tracts and pamphlets, disseminating those principles, which have already spread like frost over the luxuriant harvest, which European despotism had expected quietly to reap, while terror and amazement have seized upon the monarch just congratulated on the safety of his throne. Yes, sir, and the very edicts, which are issued against those publications, that frown upon hereditary claims to illegitimate tyranny, manifest the tottering condition of the thrones of the nations, and that the period is not far distant when the dignitaries of spiritual Rome shall perish in their own ruins, and when the aspect of the polititical world shall be glorious under the benign reign of HIM whose right it is to rule. If men cheerfully sacrifice their property, their lives, their all, for the establishment of their civil rights; what ought to be the efforts of the subjects of Christ, the sons of God, the heirs of glory, in the establishment of his reign, who is king of kings and Lord of lords?

In the religious world, the spirit of busy enterprize is also very conspicuous. It must be a matter of astonishment to any one who will contemplate the extensive machinery of Bible societies, missionary societies, tract societies, sabbath-schools, and bene-

volent societies, to a nameless variety of extent. Every want which the object of commiseration can experience whether real or imaginary is almost anticipated, and the benevolent principle is stretched to such an extent, as frequently to be on the rack to search out objects, to cut out constitutions, and to invent names for associations, in which they may not have been already preceded by more successful projectors. The effect, which such a system cannot fail to produce over the moral world, must be sensibly and extensively felt. Only consider the thousands of individuals who are employed in translating the Bible into the different languages, in composing tracts, writing sermons, and travelling from place to place through the wilderness and the desert in quest of positions on which to erect their missionary standards. Reflect for a moment upon the millions of dollars, which are under constant contribution for the support of these benevolent institutions, the millions of hands and of pockets, which have been employed in collections and contributions, and the millions of millions of motives and trains of thought which have actuated the donors and contributors, while, and after drawing forth the mites, the dollars and the pounds which necessarily enter into the formation of the great sum of general support. Consider also the intercourse which is thus constituted and kept up between the different parts of the civilized and uncivilized world, the vast variety of religious and benevolent conversations, to which these systems give birth, and the millions of prayers, which, throughout the whole civilized world, are poured forth from the benevolent heart into the bosom of the Great Parent of the universe. Who can calculate? Can Gabriel himself tell what is to be the glorious result of such stupendous enterprize? "God reigneth, let the earth be glad, and isles rejoice each one." It would, perhaps, be invidious to enquire what is the effect produced upon the moral and religious feeling of those,

who are immediately concerned in contributing to these systems, with their property, their labour, or their talents—whether personal or family religion, which in such a blaze of external show, may fairly be allowed to occupy the back ground, flourishes, in its retirement; and yet when the day shall come, which shall personally try of what stuff we are made; it will be our best consolation to know that God's covenant has been established with our own souls—that our past days and years have been a series of fellowship with the trinity—and that the bodies we are just consigning to the clods have been the temples of his residence, without whose fostering breath all flesh living would perish together. It must be evident to all, who have directed their contemplations to the golden pages of the Bible, that the signs of the times point to the rapid approach of the latter day glories, when the bride the Lamb's wife shall unbind her robes of mourning "and look fair as the moon, clear as the sun, and terrible as an army with banners;" when the thrones of the nations shall be established in righteousness, and the unalienable rights of God and of man shall be fully understood and faithfully proclaimed. To this period the church looks forward with delightful anticipation. Her journey of contempt, of suffering and of agony is nearly closed, and the mountain of the Lord's house is soon to be established in the tops of the mountains. Lift up your heads and your hearts, ye sons and ye daughters of the reformation: behold the kings and the potentates of the earth, casting their crowns before the throne of Messiah, and swearing eternal submission to the laws of his empire. What standards behold ye floating beside the throne? What the device and the stars which bespangle the banner? They are those which our ancestors nobly displayed in the days of the reformation, which have been faithfully transmitted from generation to generation, with all their distinctive marks, and which, in this western

world, still continue unsullied and undeserted to stream conspicuous over the mutilated standards of declining churches. *Who can hail with such consistent* joy as the *faithful children of the reformation, the* bright rising *of Zion's glory?* O that in this day *of Bible* triumph, *individuals*, churches and nations, *would* bring their hearts, their testimonies and their codes to the test of that infallible touchstone. And what are the features and privileges of the millennial church delineated in the pages of inspiration? Let us look around us and see on what banners they are displayed. On the Socinian, that would degrade the church's Lord to a *mere fallible man? On the* Armenian, who *would also rob him of* a part of his glory, to share it with the creature? On all around who would tare from him his prerogative as King of nations? On our own banners alone, red as they are with the blood of the martyrs, can we behold Messiah with this inscription on his vesture and on his thigh, "King of kings and Lord of lords?" This is the distinguishing feature of the reformation church, and also of the millennial. The Head of the church is also the Head of the nations. "He is the Head over all things.—All power in Heaven and on earth is *given unto* him. "By him princes reign and nobles, even all the judges of the earth." The laws of His empire alone can bind the conscience of man, the Christian's morality is the morality of the Bible alone, that gives laws for nations as well as for churches. "He that ruleth over men must be just, ruling in the fear of God," is the unyielding statute of his kingdom, and in the millennium, without reference to which, the benevolent exertions of the present age would *lose* their brightest lustre, "the kingdom and the dominions under the whole Heaven shall be given to the people of the saints of the Most High." These are the principles for which our forefathers suffered all cruelties that tyranny and persecutions could inflict: they have travelled down, through a long line of their

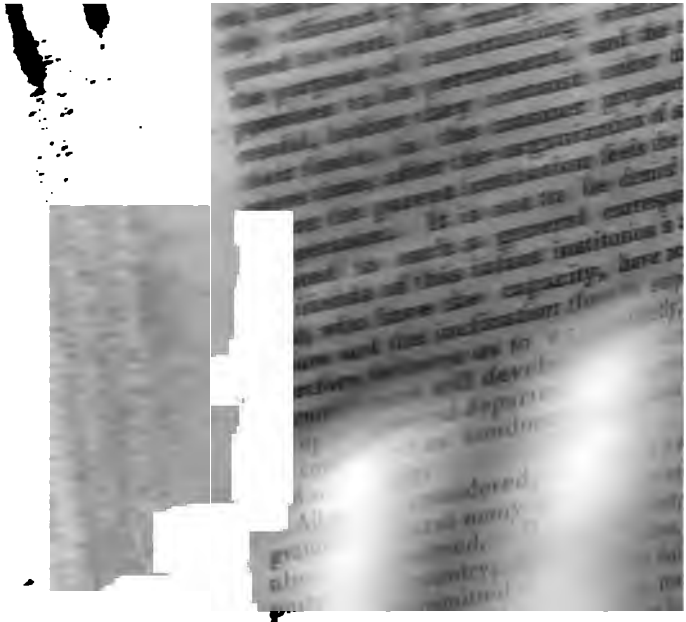
successors, to us. What efforts have we to make? what contributions have we to bestow? what privations would we submit to, to deliver to our children the blessings of Christian liberty and pure religion? Posterity has powerful claims upon our exertions. The voice of our martyred ancesters still sounds from the tomb in piercing demands. The claims of Jehovah are irresistable. Religion is our subject, the extension of Christ's kingdom our object, and an unfading crown of glory is before us. Should we not summon all our energies? The God of providence has spread the work before us, he has put it into our very hands, and the voice of inspiration re-echoed by every pious heart is, "whatsoever our hands find to do, let us do it with all our might." The principles of the reformation, our own if we are sincere, are working their way through the nations, under the kind auspices of Heaven, and shall we stand still and be mere spectators? Let us review their glorious march; and let us be animated to the combat.—Look back to the reformation, the days of the church's triumph; when you behold a nation binding itself in solemn covenant to God, professing the principles and practising upon the maxims of pure religion. Soon, however, the sword of persecution was drawn, and the Covenanter's were scattered. At their expiring embers some of the Puritans kindled a torch to light them to the shores of America, and the barren rock of Plymouth still remains as a monument of the goodness of the pilgrim's God to the pilgrim's asylum. It was from thence that those principles were diffused among the colonists of Britain along these western shores—they enlightened; they purified; they ennobled; they were the grave of tyranny; they were the birth-place of liberty; and on the memorable 4th of July 1776, was first displayed in the western world the glorious spectacle of a nation's independence. Alas! that this child of liberty should have proved so refractory,

with the heart-inspiring and Heaven-rending anthems, "Hallelujah for the Lord God Omnipotent reigneth."

FIRST ANNUAL REPORT OF THE MANAGERS OF THE AMERICAN EVANGELICAL TRACT SOCIETY.

The managers of the American Evangelical Society Tract Society, in compliance with the constitution under which they act, have prepared a report of their proceedings during the last year. The experiment which they have made is far from being unsuccessful. Although the affairs of the institution are complicated, and many of the managers have been hitherto unpractised in literary enterprise, they have done much to shew that small means may be brought into advantageous operation over a very extended field: and they have acquired some experience which may serve in time to come, for the correction of errors incident to a first attempt; for simplifying the machinery which they have to move; and for giving it more power.

It is not easy to persuade those who have been unaccustomed to consider the influence of the press, to believe, that small tracts can be of much service in the instruction of the public. Those who have been well instructed themselves in early years, and have improved their knowledge by reading large and ably composed volumes, cannot conceive either of the ignorance which prevails around them, or of the possibility of redressing it by the gradual application of well adapted, though small publications. They are apt to think that a little seed sown in the earth will never produce trees bearing fruit; and, even, those who have adventured to the field in seed time, are apt to languish and tire of exertion before the coming of the harvest or the vintage. It has been so



our correspondents. We must have goods, and agents to deliver them, before we have customers.

The board of managers have not been inattentive to this subject. They proceeded upon a system, liberal and extensive, calculating on the permanency of the association for which they acted.

They organized, with all convenient speed, the three several committees recommended in the constitution, and drew up succinct rules for conducting their operations.

They immediately procured the printing of their constitution as a circular letter to be transmitted to several parts of the land. They provided engraved plates with suitable devices for certificates of membership, and for marking the several volumes of their library. They procured a book-case for their library and to serve as a place of deposit for their several publications; and as they could not immediately establish a press or provide new tracts for distribution, they purchased from the New-York Tract Society upwards of 20,000 pages for immediate use.

They have thus freely cast their bread upon the waters in expectation of finding it after many days.

Mean time the several committees have not been idle. They have acted slowly but boldly.

The library committee have succeeded in placing in your book-case, upwards of 100 volumes. These are valuable publications, and have been secured as the property of the society, from the munificence of private donors, without any tax whatever on our funds. The example set, needs only to be known, in order to be followed to a greater extent. Arrangements have been adopted for loaning out these books to those who are desirous to read, on safe and liberal terms, and a librarian has been appointed for the purpose. Time and exertion will enlarge the library and make its contents a source of more general improvement.

The committee of publication, desirous of provid-

ing original tracts, and furnishing them at a small expense, found that some time must be permitted to pass before they could command an extensive assortment. And without this they could not supply the committee of distribution with the necessary publications nor furnish their auxiliaries according to promise.

They, therefore, as authorised by the constitution, devised the publication of a periodical work, which might serve as a vehicle of original communications, for distinct tracts, in the course of the year, at very little additional expense except for paper, to the funds of the society.

The importance of procuring an editor competent to the work and willing to undertake it, rendered it necessary to have the printing executed at a distance from the city. This inconvenience, it was impossible for the Board or the committee at the time to avoid.

The Magazine is entitled "*The Evangelical Witness;*" and it is edited by the Rev. James R. Willson, at Newburgh, under the patronage of this institution.

The first number appeared in August, and the work has succeeded beyond all calculation. The prospect of its continuance is favourable; for its patronage and support are increasing monthly. Before the first of August, the annual period since its commencement, the Board will be able to judge whether to continue it on their own account, or surrender the property of it to its excellent and enterprising editor, with an arrangement for multiplying tracts from its types for the use of this institution.

Fifteen hundred copies are at present printed of that work, and the surplus remaining after orders are answered is very small. It was found necessary after the publication of the 4th number, to reprint 500 copies, both of it, and of each of the preceding; and yet, with the additional expence incurred by this

measure, the Magazine will do more than support itself for the current year.

So soon as experience shall have fixed proper channels of transmission, and regular agencies are secured, the business will not only go on more smoothly but more profitably and satisfactorily to all concerned. Hitherto we have only been making the experiment. And for want of a sufficient supply of the early numbers, the friends of the work are prevented from making efforts to extend its circulation in different parts of the country.

Returns of money from distant parts will from necessity be always slow, and they are for this year retarded by the difficulty of transmitting promptly small packages to every place, by the month, without the establishment of a regular agency as among the Booksellers. With all these inconveniencies, and the additional expence of about 100 dollars for reprinting the first four numbers, the account current with the printer and paper-maker is nearly balanced, although the tenth number must be now published; and we have had printed besides, nine separate tracts making together nearly 50,000 pages.*

Considering the property now vested in the society, the incidental expences of an incipient institution, and the number of magazines afloat in different parts of our land, especially to the south and west, from which there, as yet, have been few receipts, the state of the treasury, as reported by the auditing committee, is encouraging to continued exertions.

Treasury Report.

The details are too long for insertion. We have the report from Mr. Swan, the treasurer. It is well digested, but our readers would feel little interest in seeing the items. The balance in the treasury was $156,99.

* At present near 70,000 pages.

In addition to this, it is to be remarked, that *four* dollars have been employed by the corresponding secretary, for the society at Duanesburgh, by their own orders, for tracts from the New-York Tract Society, until our own were prepared, and that *fifty* dollars remain in his hands, from the Baltimore Auxiliary, to be paid to the paper mill so soon as they shall have received the earlier numbers of the Witness, which will be in readiness at the printing office, in the course of a short time.

The Board of Managers are unwilling to conclude this report of their transactions during the year, without recommending to the society perseverance in the cause which they have undertaken. It is in their power by continuing their patronage, to place this institution in a short time on a very respectable footing, and to do great good for the present and succeeding generations. In another year, by perseverence, the library committee and the committee of publication may enlarge their stock, so as to make the library worthy of being opened for various classes of readers, and also to furnish to the most remote connections useful tracts to instruct the ignorant, comfort and confirm the desponding and wavering. The Evangelical Witness will, moreover, supply a constant stimulus to literary industry, and the cultivation of the art of composition by those who should make it their business, while it will communicate useful information to the world, and particularly to the friends of Reformation in this and in other lands, where it may happen to be republished. Let us, therefore, modestly but resolutely proceed.

HORSE RACING.

The late great match race, run on the Long Island course, of which every one has read, has heard,

has talked, and in which almost all have appeared to feel an unusual interest, ought not to be passed by without a notice of reprobation by every witness for evangelical truth and order. When we reflect that a holy and just God who hates iniquity, dispenses to our misguided fellow-citizens all their earthly possessions, we cannot contemplate without deep sensations of alarm the vast amount which they have profanely wasted in the gratification of the lusts of the flesh, which "are earthly, sensual, devilish." A stake of 20,000 dollars on each side by the parties immediately concerned, and other sums deposited as stakes in the New-York banks, amounting with the original 40,000, to near 300,000 dollars, together with what is estimated at $200,000 in small bets, in travelling expenses, in expenditures in small gambling, on drink, balls, harlotry, &c. making the enormous aggregate of *half a million of dollars*, bear awful testimony to the ungodliness of the times. The vast multitudes assembled to witness the races, will have struck our readers, as attesting the same lamentable fact. These have been estimated from 40,000, to 70,000! Ten thousand were estimated to have crossed the North River from the south, five thousand to have descended the same river, and the remaining thousands to have been furnished from Long Island, New England, and that city whose streets and docks were last year reduced to silence and desolation by the pestilence. Are these the bitter fruits of the doctrine promulgated by infidels and professing Christians, that the hand of the Lord was not in the plague?

We rejoice, and we have reason to rejoice that the American Bible Society has been supported with much liberality; while in seven years, the exertions of probably 35,000 people, about the estimated number of its members, and these of all Christian denominations, have not been able to raise half the sum staked and partly expended in three days on a horse

race. What a comment this on the moral state of the country!

Let us look at the evils in detail: 1st. The abuse of a noble animal whose neck is clothed with thunder,—an animal that subserves the wants and the comforts of man, and to which a merciful man will be merciful. 2d. The precious time misspent. Not less than three weeks must have been spent, by most of the thousands from the south, and at least one week by those from the north, and even in the city of New-York, nearly one week must have been lost to those who attended to three days races. If we estimate the loss of six days for 50,000 persons, we shall probably be near the truth; at 50 cents per day the hire of a labouring man, there was an entire loss to the commonwealth of 150,000 dollars. The thoughts too, which might have been employed in meditating on truth, on duty, on God, on eternity; for weeks before and after the great week of sin, were enlisted in the pleasures of the race, or agitated with the hope of gain, or fear of loss. 3d. The consecration of hundreds of thousands of dollars to the gratification of the lusts that are "sensual and devilish." 4th. The swearing, small *gaming, balls*, drunkenness, sabbath-breaking,* and debauchery, to which it gave occasion.

5th. All these done in contempt of the judgment with which God visited the city of New-York last season. "O my soul, come not thou into their secret; unto their assembly mine honour, be not thou united!"

The apology for the commission of these deep and damnable sins, is that the jockey club, (a judge of the court presiding over its deep and d—n potations, O tempora, O mores!) is instituted, and institutes races, to improve the breed of horses. Were

* A steam-boat, crowded with passengers, left Newburgh on the Sabbath preceding the races. Thousands of others sinned in the same way.

this true in fact, it is a poor apology, (as has been well remarked in many public journals,) for degrading the race of men, that the breed of horses may be improved. But it is not the fact. A writer in the American Farmer,* who signs himself an Old Sportman, demonstrates, in reference to the pastern, the flanks, the side, and other parts in the anatomical structure of the horse, that the race horse is unprofitable under the saddle, and unfit for the draught. He argues so conclusively, we apprehend, as to satisfy every sensible reader, of the truth of his position that so far as horse racing has any influence on the breed of horses, its tendency is to deteriorate. In fact the best horses for service in the Union, are in Pennsylvania, where, for many years, legal barriers have prevented the evil of which we complain, and in no part of the state is this vice licensed, as it is by the New-York legislature on the west end of Long Island. The Old Sportsman, deprecates horse racing as a great evil, from his own experience; and asserts, we doubt not on good authority, that "it has put many farms in Virginia *to nursing*;" in other words, that many planters have been reduced to bankruptcy, by their vicious passion for this species of gambling. The late races have undoubtedly reduced many opulent families to poverty. Let the press, the pulpit, parental authority, and the laws, raise their warning voice, and exert their power to arrest the progress of the enormous, and growing evil. "Fools, when will ye be wise?"

* A very valuable agricultural weekly paper, at $4 per annum, edited by Mr. Skinner in Baltimore, which would amply remunerate every farmer for the price, by the valuable instructions which it communicates, in the most important, art of farming.

REVIEW

1. Hints on the Church's Psalmody. Being an attempt to repel the violence of such as would rob her of a precious right, pp. 70, 12mo. George Phillips, printer, Carlisle, 1821.

2. Strictures on a Book entitled, "An Apology for the Book of Psalms. By Gilbert M'Master." To which will be added, Remarks on a Book entitled, The design and use of the Book of Psalms.—By Alexander Gordon. By Henry Ruffner, M. A. 8vo. pp. 56. Lexington, Va. Printed by Valentine M. Mason.

Continued from page 516.

All this requires understanding and grace. We fear that ignorance and little grace lie at the foundation of that systematic opposition to the stated use of the Book of Psalms, which has for some time appeared. In confirmation of this, we refer to a well written essay in the 'Presbyterian Magazine,' of July, 1822, under the signature of *Moderator*. Having expressed his regret for the want of a literal version of the Psalms, more smooth and harmonious, the writer supposes that "to this want is to be ascribed in *part* the disrelish into which the psalms of Scripture have fallen with many pious persons, but," adds he, "it is humbly conceived, it is *not the chief* reason. The very excellence of the Psalms themselves has its effect. The depth of matter, their spirituality, their sublimity, their transcendent elevation of devotion, raise them above the comprehension, and above the standard of devotional feeling of ordinary Christians. It is a fact that Christians of deficient attainments often find themselves more edified in reading other books than the Bible, and really relish them more. But the higher Christians rise in gracious experience, the higher is their esteem for

the pure word of God, until at length every human production becomes insipid in comparison therewith. As it certainly can have no good effect to promote, in the public mind, a preference of other books to the Bible, so it is conceived there can no good effect arise from promoting in the public taste, a preference of other compositions to the Psalms the Holy Spirit hath inspired." The essay is excellent throughout, with two exceptions, and ministers severe rebuke to such writers as we now mention. The author confounds the ordinance of psalmody and prayer; and in his implied laying aside, for a time, the use of an inspired song to accommodate ignorance and a low state of grace, we think him incorrect. There is, we fear, too much of this coming down and staying down. In the case before us it is lamentably so.—The grandeur of the book of God is intended to elevate the character of man; it calls him up, as did the voice which addressed the Apostle John, to enlarge the compass of his view. All the depth of those divine songs cannot be fathomed, let us, however, according to our depth, enjoy their salubrious purity; all the extent of divine excellence which they infold cannot at once be taken in by us, yet we are mistaken if more will not be had, by occupying this boundless field, than by hedging up the ignorant in the narrow and barren spot which his own little mind can cover. There too the Christian of advanced grace must be fettered and must languish. Let us have the whole and advance from step to step, from field to field. Away with this belittling accommodation to ignorance and graceelessness from the church forever. Let her *lengthen her cords and strengthen her stakes.*

A *third* general article of these little volumes merits attention: The proof that the church never was under any dispensation, confined to inspired songs. The author of the "Hints" states it thus: "We are bold to assert that it is a right, or privilege which the

church has *ever* possessed, to enjoy in her praise the compositions of uninspired men, and that it *now* remains valid and sure." p. 28. With the author at Carlisle the writer of the 'Strictures' agrees in this. Now what is the evidence which gives such confidence? Why, that Solomon wrote *1005* songs, one of which only has come down to us. This boastful scribe does not indeed condescend to tell whether the other 1004 songs, which he says, have not come down to us, were religious, inspired, philosophical, historical, or fanciful songs; perhaps because he did not know. Let us then see his argument in due form. Solomon wrote 1005 songs, 1st Kings, 4, 32. But of 1004 of these songs, as to their character or use, we know nothing. Therefore the ancient church used, in her praise, unspired compositions! This is argument, indeed. He, however, gives us more. "The titles of some of the psalms show that there were others written by the same persons—A psalm of Asaph—a prayer of Moses—one out of many." This is the whole of the second proof. Taking his averment as all true, the argument is this: Moses and Asaph were inspired prophets. But they wrote many psalms for the use of the church; therefore the church used in her praise compositions of uninspired men. Strong as these arguments are, he seems to hesitate a little in respect of their sufficiency, seeing 'these songs were never used by the church,' according to his own concession! p. 29.

The next proof of the position is taken from Isa. 38, 20. Hezekiah, he assures us, introduced uninspired hymns of his own composition into the worship of the temple: *We will sing my songs in the stringed instruments all the days of our life on the house of the Lord.* As this scripture has been adduced by the predecessors of our authors, in this dispute, we shall examine what it proves. The whole proof of a human psalmody rests on the words, *my songs*, and the assumption that Hezekiah was not inspired. A

right understanding of the word rendered, *my songs*, will settle the whole matter. Dr. Lowth renders the this scripture thus: "Therefore will we sing *our* songs to the harp." The original is, *uneginuthi nenegen*. Let it be literally rendered and it is, *Therefore we will play upon my stringed instruments.*— There is no distinct word for *songs;* but as the music was employed in subserviency to the song, the psalm is implied and is very properly brought into view in the translation. *Negen, to play upon an intrument*, or *harp*, corresponds to the Greek, φαλλω, the word used by James, ch. 5, 13; the noun is included in the verb; but the passage gives no hint that Hezekiah made his song any more than his harp. Lowth's version gives very nearly the whole import of the sentence, but not entirely. This is more full and more literal: *Therefore we will sing* OUR *songs on* MY *stringed instruments.*

It is not likely that the king of Judah resolved that, in public worship, he and his household or court, should sing nothing, *all his days*, except his own and their compositions. On another very important occasion we find he ordered the use of David's psalms: and upon this occasion he could find very suitable matter in such psalms as the 30th. Were our author to undertake the proof that Hezekiah made his harp, however improbable the fact, he would have more *apparent* support. What then is the argument? Just this: Hezekiah was not indued with the spirit of inspiration: but Hezekiah resolved in worshiping at the temple, to employ his instruments of music; therefore, Hezekiah introduced songs of his own composition into the public worship! Where is the middle term to unite the extremes?

The long suspension of the operations of Dickinson College, seems to have been peculiarly unfavourable to the logical skill of some reverend gentlemen. Now that they are revived, under favourable auspices, we would gently hint to the author of the 'Hints,'

the propriety of substituting for a while, Watts' logic,—though really not very good,—for Watts' pslams, and of taking a course of lectures on the subject from the venerable principal of *Dickinson Hall*. Thus our readers have the whole proof adduced and alluded to, by these two champions, to establish the use of uninspired hymns under the Levitical economy. We shall come along with them to the Apostolic age and see how they will fare in it.

Recourse is had, as usual, to Eph. 5, 19, and Col. 3, 16. The argument from these scriptures formerly was, to prove that hymns of human composition must be meant, because in the Book of psalms there were no *hymns!* This ground is now abandoned. It appears there are hymns and spiritual songs in that inspired Book; but still the Apostle's command implies human compositions, and to establish this, a *learned* appeal is made to "the *genius* of the Greek language!" Their argument from this is, that whenever the inspired psalms are referred to in the New Testament, it is in a particular and definite manner, by the employment of the Greek article; and when such definite reference is not made, inspired psalms are not exclusively meant, but psalms in *general*, inspired and uninspired. 'Hints,' p. 41. Ruf. p. 31. Very learned to be sure! If this rule be of universal application it has weight; if not, these critics are obliged to draw upon their *profound* "acquaintance with the genius and structure of the Greek language" to show the application of the canon in the given case. Let us then try this criticism upon a few passages of scripture: Wherever the article is used in connection with the word, θεος, God, "it limits it down" to the true God, as distinguished from all that are called God; but the omission of the article denotes that the reference is *general*, not specific; it refers to those called *god in general*,—thus Joh. 1, 1, θεος ην ο λογος—*The word was God*, not the true God, but a *god in general!* These men perhaps know

who reason so, and who criticise so. And it is really as good in the case of the Socinian as in that of the Presbyterian; as forcible against inspired psalms as against the deity of Christ, and certainly no more forcible. Thus when Jesus said, Joh. 10, 36, υιος τυ θυ ειμι He did not mean "*I am the son of God;*" but merely that he was *a* Son in *general!*— Dr. Campbell and every body else except critics, think otherwise. But these are Greek scholars! Try this profound critism again, on the word rendered *law*, and for the purpose adduce, Rom. 10. 4. *Christ is the end of the law for righteousness*, &c. Whenever the article is omitted it means not the divine law *exclusively, but law in general*· The article is omitted in this place, it is τελος νομυ; the divine law, as covenant of works, is not *exclusively* meant; it is *law in general!* Is it by this omission of the Greek article, that the *hinter* holds himself at liberty to disregard Ezek. 18. 6? See 'Hints,' p. 14, and his *errata*. Try once more on the word which is translated scripture; for instance, 2d Tim. 3, 16. *All scripture is given by inspiration of God.* When the *article* is used it binds down the meaning, say our critics, to the sacred scriptures *exclusively;* when not used it means writing in *general*: but in this place it is simply, πασα γραφη, *all scripture*, not *the scripture*, therefore scripture, or *writing* in general is intended. If this criticism hold, it will furnish from this verse, the best argument ever offered for the equality of Watts' to the Bible psalms, for it will prove them to be equally inspired, and will, too, establish the inspiration of our author's own 'Hints!' all writing *generally*, there is no limitation here by a *definite* article. We really assure these gentleman that this is matter of fact: and as they seem incapable of knowing this themselves, we refer them, not to some one deeply versed in "the *genius* and *structure* of the Greek language," for such is not always easily found, but to any boy who is able to decline

a Greek noun; and he will inform them too, that in all the places referred to them by them, to prove the power of the Greek article in binding and limiting to the Book of psalms, the article is not found at all, except in Act. 13, 33. In Luke 20, 42, it is simply, βιβλα ψαλμων, *Book of psalms;* in Luke 24, 44, it is ψαλμοις, *in psalms;* and in Act. 1, 20, it reads as in Luke 20, 42, just now noted. Then according to the criticism, these scriptures refer not to the Bible psalms, definitely, but to *any* psalms, *any* books of songs, in general. These men, it seems, have by some means heard of the Greek article, and they commenced critics upon "the genius and structure" of that full and elegant language! Truly

"A little learning is a dangerous thing."

We hope for the future, in this discussion, that this criticism, whether the dictate of *honest* ignorance or of *pious* fraud, will be laid aside to sleep along with some other superanuated arguments which served their little day. We have no doubt the Apostle in Eph. 5, 19, and in Col. 3, 16, intended the inspired psalms, hymns and spiritual songs of the sacred volume. No sober man will believe that the spirit of God, after having dictated, supernaturally, songs so numerous and so various, as he had done, for the use of the Church, on a special direction would speak so loosely on the subject as these writers suppose; much less would he place, in a command, his own dictates, the effusions of *Horace* or *Isaac Watts* upon the same footing in Zion's psalmody.

We are likewise persuaded that Mr. M'Master was justifiable in adducing James 5, 13—*(Let him sing psalms,)* as referring to inspired psalms. We have already noticed Mr. R's criticism on this; and the other Mr. —— argues in a similar manner. The word *psalms*, in the version, having no correspond-

ent noun in the original, is that which gives occasion to so much blustering. The 'hinter' admits that "*Philologists* have deemed the term to be equivalent with the phrase *sing psalms*." And dare he contradict this? By no means. In what then does the criticism terminate? In smoke. The noun is included in the verb; and in a version must be brought into view. Thus it is with the verb Αληθευω, *I speak the truth*, Gal. 4, 16, and other examples; there is no noun expressed in the original, but it is certainly implied. Mr. —— introduces, 1st Cor. 14, 26, in proof of human composures being sung in the days of Paul. He admits, however, that those psalms, for whatever purpose introduced, were the fruits of an *extraordinary* gift, and consequently prove nothing for the *ordinary* hymn or poet. But we follow these profound Greeks and accurate logicians no farther.* We are indisposed to come down to notice the illiberal and false charges, against the moral and reli-

* We have not forgotten the charge of error brought against the old version of the psalms; and we should not have noticed it, even in a foot note, were it not to guard unpretending ignorance against the importance of impudent ignorance. Thus Psalms 1, 1.

"That man hath perfect blessedness, who walketh not astray," &c. 'Hints,' p. 57, is charged with falsehood. Now this, taking it as a general fact, as indisputably true: the sinless man is *perfectly blessed*. If it be said there has no mere man since Adam's fall been perfectly sinless; we reply, refer the whole to that glorious personage who appeared holy and *separate* from sinners, and there will be no falsehood or error of exposition. The term Ashri, is, in this place, to be taken adjectively. Let this very *learned* man, who knows so much about Greek *articles* and the comparison of qualities, tell us of a more emphatic form of the superlative degree in the Hebrew language. *Most blessed*, or *perfectly blessed*, is a better version than *blessed*. Again, Psal. 4, 5, 1. "My *words* that I endite." This profound linguist tells us, "In the original it is—*My works* that I endite!" Happy the people who have such an exposition of scripture! The word, *Mosh*, used in this place, signifies *production*, or *deed*, generally; and receives its specific denomination from that to which it relates. *Composition*, (words indited,) is what is meant, and it is well rendered. "My words that I endite." We pass over all that these men so very foolishly

gious character of those communities who use the scripture psalms, which we have seen brought forward by the Carlisle author. In acting thus his conduct is certainly very unadvised. His, in this, is surely not the vantage ground. But he is secure, for it is an invidious ground and we will not tread it. We only say, that in the *Secession* and *Reformed Presbyterian* churches there is no head of a family, admitted to their communion, who is *not known* to worship God in his family evening and morning, and none, male or female, who is known to neglect the duty of secret prayer. Can this libeller say so of all those with whom he breaks the sacramental bread? This, it is believed, is true in a great measure, if not without exception, of *that* portion of the *Associate Reformed Church* which refuses to sing the psalms of Dr. Watts. The *Reformed Presbyterians* have in all their congregations, settled and unsettled, societies regularly organized, under Synodical authority, for private prayer, praise and religions improvement, upon which their members statedly attend.—Occasional irregularities will appear among the saints while on earth; but are they approved of? Is corrective disipline neglected when scandals appear? When our friends of the General Assembly, become more immaculate let them cast these stones. As to the Episcopal church, we would be sorry that a minister belonging to her, held principles so profligate as those of the Carlisle 'hinter.' We regret exceedingly that such a man has a place in the Presbyterian community. His avowals would dishonour deism itself.

In parting from these books which have led us into this long discussion, we wish to tell our readers the reason why we have purposely kept so much

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repeat from others, about Rouse's version not being the word of God. We only say, the version which they call Rouse's, is a good *translation* of this part of scripture. When they give a better we will thank them.

aloof from the main question: We wished not to interfere with the circulation of the "Apology for the Book of psalms," against which these writers set themselves, believing that the argument of that volume remains in all its strength. We have noticed such things as might likely affect some honest minds, who have little opportunity of deeper enquiry. We wish it, however, to be distinctly understood, that it is not the worth of these pamphlets of Mr. R. and his friend, that could induce us to write a page.—We have higher aims. The cause is worth much, and with these writers are allied, ecclesiastically, men of greater worth. Men whom we love; whose character, learning, principles, and devotion we honour, and with whom, if separated from *such* worthless Ecclesiastical associates as the author of the 'Hints' from Carlisle, we could take the sweetest counsel and hold the most intimate fellowship in the house of God. We had in our eye the fraternal and affectionate warning of these excellent men, when we condescended to notice these productions; productions as remarkable for the absence of every trace of kindness of heart, as they are for the destitution of intellect, learning or Bible knowledge.

In passing, we have a word to brother *Ely* of Philadelphia. We are sincerely sorry that he attended so little to a friendly admonition, once tendered him, to leave the defence of Watts' psalms to worse men, men who have less to loose than he, and who, we perceive, are ready to take it up. He has, however, come down to recommend, under his own signature, one of the productions which have now passed before us in review. On this he and we shall have no dispute. *Fallimur et quondam nondignum tradimus.* We merely advert to his remarks, that we may honour, as it deserves, his candour in giving intimation, that attachment to "any line of crowned heads in England or Scotland," is a reason of our refusal to unite with him and his brethren of the

General Assembly. The remark can apply only to *Seceders* and *Reformed Presbyterians*. The most prominent opposers of such a union, on the part of Seceders, is Dr. *Anderson;* and we can assure Dr. E. that this venerable divine is in principle an *American Republican*, and we believe a firm, uniform, and temperate adherent of the Jefferson school. *Reformed Presbyterians*, we can likewise certify brother E. are American in their *principles* and *feelings*. The majority of them are Americans by birth, and whether of *native* or *foreign* birth, they yield not in love of country to the most devoted of Columbia's sons. They have proved this, and they will always prove it, when foreign invasion or domestic faction make the country need their pen, their sword, their purse and their prayers. When the battle is over, and peace and plenty bless the land, in retiring from the squable for office and emolument, they may be indulged in seeking the commonweal in the quiet pursuits of civil life, without reproach from a *catholic* brother. Reformed Presbyterians of all countries know of no kings, of no line of kings, in Scotland or England, who have not been for ages past, and who still are, in alliance with the *Beast*, deriving their power from the *devil*, and exercising that power according to its origin, in making war with the Lamb, in opposing the rights of God and of man.—Reformed Presbyterians cannot attach themselves to any power that refuses the demanded submission to the Son of God; and while we thus assure Dr. E., for we suppose every one else knows it, that we needed not his admonition on this point, we *duly* appreciate the principle and spirit, which would attempt to unite political odium, with that Ecclesiastical *catholicism*, which can *endure nothing* but itself, to frown to their duty his erring brethren!—But on this subject of difference the Dr. informs us he will follow us no more "with a canine scent or temper." We always give our brother cre-

dit for good intentions, as well as for many good deeds; we rejoice to hear from himself this resolution of progressive reform, and we sincerely hope he will, in time to come, keep this resolve of abstinence from all imitation of the tenants of the kennel. Humanity, however, is frail; and therefore to promote his vigilance, we kindly call to his recollection that saying of the Roman poet, familiar to him and to us in our boyish days:

Naturam expellas furca, tamen usque recurret.

In closing our reviews of these works, and the subjects incidentally connected with them, we confess the task has not been congenial, in all its parts, with the predominant feelings of our heart. We likewise acknowledge that, though we tried, we could not be always serious amidst so much pretension, nonsense and folly. Upon our mind, and we doubt not upon our visible muscles too, there were, sometimes, indications very remote from profound respect, for the gentleman who appeared on the pages before us. The 'last,' however, demands seriousness. For other reasons than the 'reflection that a part of the days allotted us is past, and that as more is past there is less remaining.'* We are serious now. The distractions, the discordant voices of Zion's sons, her extended desolations, the slumber of her watchmen, and their insensibility to her real condition, command melancholy forebodings, mitigated only by the assurance that *God reigneth*. The simple question, whether a hymn of human composition may be sung, occupies a minor place among those ebullitions of febrile delirium which we have been compelled to notice. It is painful, too, to witness those excitements of error and extravagance, which are so often hailed as the signals of spiritual health, while they

*Johnson.

are, in reality, no more than the hectic blush of deep seated disease, preying upon the vitals of the church. Such must be the case while men of corrupt principles preside in the ministrations of the sanctuary, and the words of man are preferred to the words of God. That Zion's dearest interests should be managed thus, forces upon the heart the serious thoughtfulness of unfeigned sorrow.

The subject of psalmody elicits the existence of principles, which we fondly hoped had passed away with more unhappy times. We were mistaken.—We begin to fear our estimate of the moral march of man has been too sanguine. In our sister church, of the General Assembly, who could have believed that in the 19th century, the era of Bibles, such dreadful views of the church of God, as we find in these writers upon psalmody, would have found a place? Who could have supposed that any of her consecrated sons, would have dared to charge the most devotional Book of inspiration with breathing a spirit of *extirpation*, *havoc* and revenge; influencing those who habitually use it, in their devotion, with those black passions so intimately allied to hell! That the "Io Bacche, Io Bacche!" of infuriated votaries of the heathen god of drunkenness and of revel, should be set nearly on a par with the solemn and soul-sanctifying anthems of the Book of God! That *purity* of life and abstinence from idolatry, that justice and mercy "are not now required nor can they be acquired!" ("Hints," p. p. 11, 12, 13, 14. Errata.) That Jesus Christ might be found as easily in the heathen god Apollo, and spiritual joy in the profane libations offered to that idol, as described in heathen song, as the Saviour and spiritual instruction in those sacred hymns of inspiration, that mention the holy institutes of the church in ancient times!*

*Mr. M'M. had stated that "the ancient use of instrumental music in the worship of God instructs us that in celebrating the praises of God, we should call forth the voice of melody, as ex-

We lament that a language which becomes the enemies of the faith of God's elect alone, finds currency among the professors of that faith; we lament the effect which it must have upon the minds of those who look up to these men as ministers of God, and the deadly power which the sentiments, couched under it, must have upon their own hearts who have uttered it. Unallowed faults, hasty expressions, have claims to forbearance; but the uniform language of impiety, the profligacy of the profligate avowed, has no such claims. We allude in this remark chiefly to the author of the Carlisle pamphlet. Mr. Ruffner, though very exceptionable, is more reserved and decent. As a reasoner and theologian, his plea is low enough, but he makes no assault, directly, upon morals, and while we believe the general tendency of his book is to diminish the reverence of the heart for the book of God, we are glad to say, he is generally exempt from that offensive form of profanity, which abounds in the pages of the other writer. While we offer to God a prayer for mercy to both, and for compassion to their unhappy flocks, we try to think both authors

> 'Less impious than absurd, and owing more
> To want of judgment than of wrong design.'
>
> *Cowper.*

In leaving these we turn to men of better name, of better head and heart. We look to those vener-

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pressive of affections well attuned to the delightful exercise." Mr. Ruffner, upon quoting this, expresses himself thus: In his scheme of construing them, (the psalms,) it really makes no difference what the words are, or what they properly signify—he can make them suit any thing to suit his purpose. Dr. Watts thought the moral odes of Horace might be altered, so as to make *good spiritual* songs; but Mr. M'Master might very well sing them as they are; he could easily understand Apollo to mean Christ, and wine to be spiritual joy." Ruffner, page 37. Is this not saying that Christ and the grace of his Spirit are as easily found in the odes of Horace as in the psalms of Scripture! Is the man *who* speaks thus a Christian or an infidel?

able and venerated names, who know and who love the word and truth of God; who have not only a place in the Presbyterian church, but are high, and justly high, in her courts, her schools and her councils. We look to them to silence forever that unhallowed style in which this precious portion of inspiration has been spoken of. We hope to hear them call forth an emphatic voice from the highest judicatory of their church, making it to be understood, that every portion of the Book of God must be received with reverence; that a literal version of the Book of psalms is authorised by her, in all its parts, in her psalmody, to be used by her children; that many of them do so use it; and that it must be treated with respect; that the *spirit* of the Book of psalms is accordant with the gospel of the grace of God; that it exhibits the principles and spirit of the moral government of God; and that every one who loves those principles and that spirit, will love the Book of psalms; that he *is not* a Christian (I express the sentiment of one of her most distinguished members,) who does not possess the same spirit these psalms (which denounce vengeance against the enemies of Jesus,) express. So far is it from being opposed to the spirit of the gospel, that we are willing to give them their *broadest meaning*, *despising* the *shrinking* interpretation of those who would make them *mere* predictions. If they are fit for God to utter and to execute, they are fit for man to use in prayer, and in view of their execution, or when executed, to sing in praise. *If any man love not our Lord Jesus Christ, let him be accursed.* Let annunciations similar to these be heard, and the effect will be powerful and happy.*

* Of 'The design and use of the Book of psalms,' by Mr. Gordon, we are unable to speak particularly, not having had the pleasure of a perusal of it. From what we can gather among the remarks of Mr. Ruffner, we are disposed to think well of the production. Several important positions of Mr. Gordon, we perceive, the writer is unwilling to encounter. The same

ADDRESS TO PATRONS.

In presenting to our subscribers the last number of the present volume, we address to you a few remarks with respect to the labours of the year, as far as these have been employed on the Evangelical Witness. For the support which you have given us, and the promptitude with which many of you have made remittances, we cannot do justice to our own feelings, without expressing our grateful acknowledgments, in which we include those who have withdrawn their subscriptions, at the terminatiou of the 1st volume; and they are few; indeed much fewer than we had anticipated.

A magazine of a doctrinal, practical, and polemic character chiefly, was an experiment; for there is not one of this kind in the United States, the Evangelical Witness excepted. By far the greater part of the religious journals are mere vehicles of intelligence. We were aware that the spirit of enquiry into matters of fact respecting the state and progress of the commonwealth of Israel, must lead to doctrinal investigation, and, in the divided state of public opinion on many important subjects, to polemical discussion. But whether the period had arrived, when a journal of this character could be supported, remained, to be tested by experience. The four Evangelists and the acts of the apostles contain matters of fact chiefly, while the Epistles of Paul and the other apostles are almost entirely devoted to doctrinal, practical, and polemic theology. The former prepared the way for the latter.

There is reason of congratulation that the experiment has been successful, beyond our expectations.

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want of candour, in remarking upon this, is obvious that characterizes the "Strictures" on the 'Apology:' thus he represents the question of the continued use of a Book of inspired psalms, the same as one respecting the continued and stated use of a Book of inspired prayers; as though such a Book had ever existed.

This success evinces that there are Christians, not a few, who are willing to examine patiently the great principles of Christianity, and who relish doctrinal enquiry. It also demonstrates that modern liberality is not merely nominal; for we cannot hope that among so many readers of various denominations, and all classes of society, scattered over a great extent of territory, from St. Johns, in the British dominions, to Florida, and from Boston to the Mississippi, you can all have accorded every sentiment uttered in our pages, or the manner in which it has been exhibited. Yet most of you still continue your support.

That we. have been free from error, we cannot pretend; yet we can say with a good conscience that we have taught no doctrine, argued for no principle that we do not believe to be founded on the Holy Scriptures, and agreeable to the analogy of faith; so far as we know our intentions, we have been actuated by a desire to promote the glory of God, the salvation of sinners, the prosperity of the city of our God, and the best interests of our beloved country. For this, we trust you will allow our sincerity, however, on some points, your views and ours may not harmonize.

As to the freedom with which we have mentioned names and discussed the opinions connected with them, and the strong language we have used in relation to some heresies, and the decisive tone in which we have reprehended pretensions unsupported, we have no indulgence to ask of you. We believe that no severity of rebuke has been indulged, beyond what is warranted by the example of our Lord, his prophets, and apostles. On this point we do not intend to lower our tone. The glory of God, the paramount interests of truth, the welfare of the Lord's house, the duty of decision in the best of all causes, and the answer of a good conscience, forbid all trimming, all attempts to fritter away the system of truth, to accommodate the sickly appetites of depraved men.

In relation to mere matter of fact we have been sparing. Bible, missionary, and other intelligence of a similar character, can be found, in superabundant profusion elsewhere. To this, in the present interesting state of the civil and religious world we shall probably devote more space in the second volume. We should be happy that we could have the means of furnishing our readers with as accurate reports of the proceedings of ecclesiastical bodies, as those furnished of the proceedings of Congress and other legislatures; reports taken by stenographers on the floors of our assemblies and synods. It would go far to correct many errors, which we believe to exist. The discussions of those bodies are the property of the church of God; and public opinion would be a salutary check upon those who countenance error in our judicatories.

You will have perceived that we are especially earnest that the nations should, in their national capacities, be subjected to the government of Emmanuel, and rule agreeably to his law, in subserviency to the interests of his church and for the glory of his name. That they will do so is certain, for the mouth of the Lord hath spoken it.

Finally, your support shall excite us to still greater diligence for your profit, and our best efforts we promise for your improvement. In your prayers we solicit an interest. The greater part of you we never have seen, never shall see, until both you and we shall have bid adieu to the abodes of mortality. But let us hope that the communion, which we hold with each other in these pages, look towards the communion of saints in mansions of glory.

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